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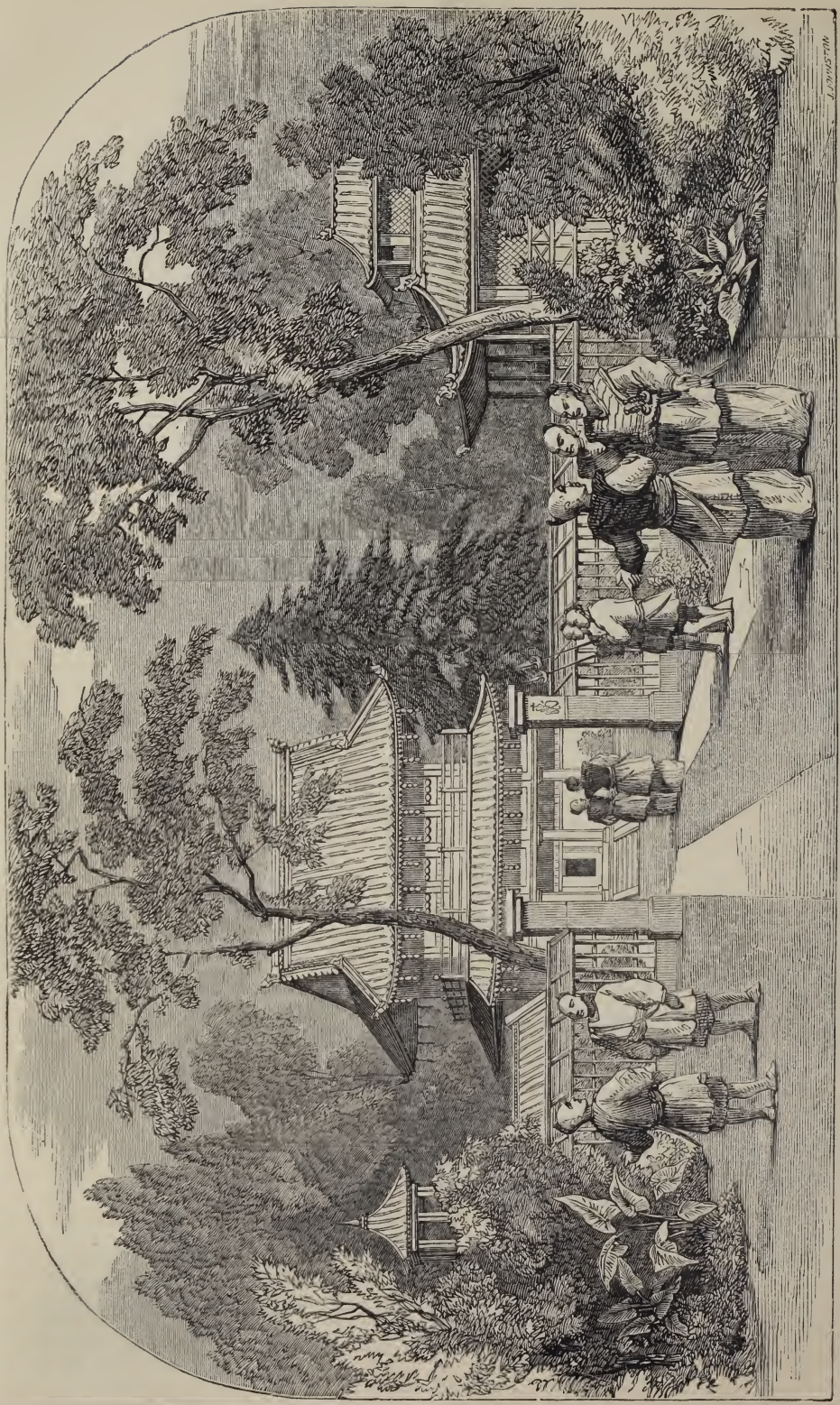

RESIDENCE OF THE BRITISH EMBASSY, YEDDO, JAPAN.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

JAPAN AS A MISSION FIELD.

THERE is no country which has been so rapidly opened up to European and American influence in recent times as Japan. Till within a few years, it was hermetically sealed to all foreign nations. The proceedings of Jesuit missionaries in former centuries had chiefly led to this result. These Jesuits, persuaded they were doing good service, were men of indomitable courage and endurance, and flinched from no personal risk or sacrifice. Many of them were put to death under excruciating agonies. In this they seemed to be sustained chiefly by the thought that they were obedient to their vows, and were achieving the merits of martyrdom. They practised the most cunning deceits in order to win converts or secretly to baptize children. They had a real faith in their tenets, or they would not have suffered as they did; but it was a faith such as that which guides the heathen devotee in his acts of self-sacrifice; it was a faith which permitted the free use of falsehood, and which considered it to be no sin, but a virtue, to do evil that good might come. At length they were expelled the country, and with them all foreigners. It is to be noticed that no Jesuit or Romish mission to the heathen has borne any permanent fruit. Romanism appears only to flourish by the corruption of a purer faith. It seems secretly conscious of this; for in recent times, as if by an instinct, it has followed up Protestant missions, trying to entrap their converts, but has seldom taken the initiative.

The barrier has at length been broken down in Japan, chiefly by American enterprise. No commerce had hitherto been allowed with foreign nations; but, on the 31st of March, 1854, a general convention of peace and amity was signed between Japan and the United States, by which the port of Simoda was at once opened to the ships of the latter, for trade and shelter. By the treaty of Yeddo, 1858, the ports of Hakodadi, Kanagawa, and Wagasaki, were to be opened to British commerce in 1859, and others in 1860 and 1863. The country is now generally open to travellers, and many Europeans and Americans have visited the capital. The government is peculiar. It is despotic, but is shared by two sovereigns, one ecclesiastical, and the other military. The *mikado* or lord of the *dairi*, or court of *miako*, is the nominal head of the empire, has almost divine honours, and exerts a certain religious rule. He was anciently invested with all authority. Since 1583, a *sigioun* or high military officer, assuming the rank of second emperor, has possessed the real power, consulting the *mikado* only in foreign affairs. The *siogun*, who resides at Yeddo, has a council of five hereditary princes, and a senate, which is the legislative body, and also the judicial, deciding in all civil and criminal cases. A sort of feudal system prevails. About 200 princes or nobles govern the different districts, and have to maintain troops in readiness to move at the order of the *siogun*. The executive is composed of seven boards—those of taxation, commerce, public works, police, criminal justice, military affairs, and religion. The ancient religion is the *sin-sin*, whose priests were reported to be descended from the sun, but the prevalent religion is Buddhism. The Japanese have a written literature, a certain amount of science and music, and are altogether in advance of every other heathen community of the present day, resembling more the Greeks and Romans of ancient times.

Of course but little progress has yet been made

in missionary work. The missionaries are, in fact, only now beginning to be able to furnish books in the Japanese language. There are as yet only five missionaries in the field, belonging to the American Presbyterian Church (old school) and the American Reformed Church, recently Reformed Dutch Church. The American Episcopal Church had also a mission, but have at present no missionaries in the field. The accounts of the preparatory work of these few labourers are generally favourable. Dr. Hepburn writes recently to the Secretary of the Presbyterian Board: —"I wish I could impress you with the strong convictions I feel that the time has come for working, and that the men for this should be speedily upon the ground. I have been in Japan since it was opened, and have watched, with deep interest, the astonishingly rapid changes that have been going on. I feel that we are now on the eve of changes that will throw open the country to Christian effort, and if our Church wishes to hold her place in this work, she must increase her force. There is enough now to be done for as many as will engage in it." The Secretary of the other Board, that of the Reformed Church, says: —"Our last intelligence is decidedly encouraging. What we are doing is experiencing no molestation whatsoever. Mr. Ballagh is preaching in his own house, and all our missionaries—Ballagh, Brown, and Verbeck—have interesting scholars who make no concealment of their desire to understand the Word of God."

Dr. Hepburn has been in Shanghai since last October, bringing out a dictionary in Japanese, which will open up that language for the easy study of missionaries and foreigners generally. The task has been no easy one. He began this dictionary when he first went to Japan, not at the time with a view of publication, but because he felt its preparation to be the best means for himself to learn the language. It grew, however, till his friends persuaded him to give it to the public. It has been a most laborious work. Each word is first spelled out in Roman characters according to the Japanese sound, then follows its equivalent in Japanese characters, and, lastly, the meaning and synonym. It is a work of seven or eight hundred pages, being in Japanese and English, and English and Japanese. A bookseller in Yeddo has engaged a thousand copies. Another missionary in Yokohama publishes a Japanese newspaper, which is an admirable channel for influencing the people favourably towards Christianity. One of the Reformed Church missionaries had just finished a version of the Bible which had cost him four years of hard labour, when it was unfortunately destroyed by fire, his house having been burned. This is a heavy loss, which we trust he and his fellow-labourers will soon be able to repair. Thus all preparations are being made. The weapons of warfare are being furbished, and, besides, there has been much direct mission work among the people, and some fruit has been already gathered in.

Meanwhile the Church of Rome is again actively in the field. Dr. Hepburn writes in January last:—"The Romanists are making great preparations for carrying on a vigorous work in Japan. Two mails ago, fifteen priests left Shanghai for Yokohama." It is to be hoped that our evangelical churches will not be behind. There is room for the efforts of many different societies. The field is a most important one. The Japanese are a people of high cultivation and intelligence, and their conversion to Christianity in large numbers would be felt in the whole South-Eastern Archipelago. May the work, begun among them, prosper more and more abundantly.

CHRISTIAN WORK IN LODGING-HOUSES AND WORKHOUSES.

In walking through some of the lowest districts of the metropolis,—to take, for example, the Mint, Spitalfields, or the courts and alleys around Baldwin's Gardens,—the reader's attention may perhaps have been directed to the number of houses in which the announcement is made of "Lodgings for single men," "Lodgings for travellers," "Good beds at twopence a night." In the Mint and in the neighbourhood of Spitalfields there are groups of houses occupied by lodgers from basement to attic; and it is one of the sights of London to spend an hour or two any winter's night in either locality, and watch the travellers who repair thither in quest of shelter. In some

instances the houses are so ricketty, the cellarage beneath them so suggestive of rats and other vermin, and the general appearance of the lodgings so uninviting, that pedestrians, after a hasty look at the wretched tenements, will hurry away, preferring the cold blast of night to the questionable accommodation to be obtained within. Others, not so particular, will knock at the door; and as it opens, an odour of tobacco, onions, and of all kinds of cookery, will come steaming forth, and the ear will catch the din of laughter, loud talking, and perhaps singing, combined. If we follow the traveller who has just entered and paid toll on the threshold, we should find that he has passed through a dingy passage out into a courtyard on his way to the common kitchen of the establishment, whence came the smell of the onions and cookery and the noise of many voices. The kitchen is a room which will perhaps hold twenty or thirty people comfortably, and it is more than half filled. A good fire is blazing in the grate, and half-a-dozen people are cooking their supper by it. One is toasting a sausage, another a piece of bacon; another has a bit of steak, the gravy of which, as it drops in the process of cooking, he does not begrudge to a neighbour's heap of thick dry toast. If it were not that the smell arising from the bad tobacco which two unwashed Germans are smoking is well nigh suffocating, and that, notwithstanding laughter and singing, every one seems half-suspicious of his fellow, there might be many worse places in London on a cheerless night than this common kitchen. Supper over, the lodgers linger over the fire, or go to one of twenty beds in an adjoining room, and there repose until the inexorable dawn proclaims that they have had as much sleep as any landlord can reasonably allow for twopence.

Many strange stories might be written about those who from time to time seek the shelter of these lodging-houses. Here has been found "the university man," telling in half-sober mood anecdotes of his college days to costermongers and street beggars, and boasting of the position he might even now take if he were not too proud to accept the patronage of the wealthy! Here, too, has been that prodigal son for whom rewards have been offered in vain, and who, having spent all in riotous living, has had no other means of obtaining a lodging than by selling his attire bit by bit. Occasionally, the criminal has tried to be lost in such places from the eye of the police, and has been awakened in the dead of night by the glare of the officer's lantern flashing in his eyes. While the poor of the district in which lodging-houses are situate use them to a large extent, they are also places of shelter for hosts of casuals who have seen better days, and who, while they can scrape a few pence together, will pay for the poor accommodation afforded rather than go into the "House."

It need scarcely be said that such persons are seldom to be found attending any place of worship, and that, unless the Gospel is taken to them, they will be out of its reach while they continue inmates of the cheap lodging-house. We are glad to know, however, that they are not forgotten, and that well-sustained efforts are put forth week by week to interest them in the truths which make for their everlasting peace. By the consent of the landlords of many of the lodging-houses, both in the Mint and in Spitalfields, services are held in the common kitchens of the houses every Sunday evening by devoted Christian labourers, who have every reason to be encouraged by the attention paid to their addresses and to the several parts of the service.

In company with one who knew every hole and corner of the Mint, we not long ago took a survey of the work done in the lodging-houses in the course of one Sabbath evening. "The Mint," as the reader may be aware, is a narrow lane leading out of the Borough, about 300 yards in length. It is frequented both night and day by tribes of the dirtiest men and women imaginable; and at almost every step the passer-by may see upon the window-blinds the announcement "Lodgings for single men, 3d. a night." In this Mint Street and the courts belonging to it hundreds of the poor congregate as naturally as the surgeons do in Finsbury Square, or as lawyers in the Temple and Lincoln's Inn. The houses are of all kinds, and lodgings are let to those who can only afford a cellar, or a part of one, as well as to those who can take a bed on the first floor. In the kitchens of several of these houses religious services are conducted every Sabbath evening by the Christian Instruction Society of Surrey Chapel, under the active superintendence of the Rev. Newman Hall. This society has gained access to no less than twelve houses in Kent Street and the Mint, and in some cases they are even warmly welcomed by the lodging-house keeper. In the first kitchen we entered, when we made our survey, we saw a strange scene indeed. It was a low-roofed room, with a good fire blazing in the grate, and receiving additional light from two flaring gas-burners. There were two or three rows of tables in the

place, around which about forty men were seated; they were of all ages, and in every kind of working dress—Sunday dress there was none. Some were smoking, some were eating or cooking their supper, some were reading Lloyd's newspaper; a few here and there had the New Testament before them, which the Surrey Chapel Christian Instruction Society supplies to all the lodging-houses under their visitation. A few stragglers lounged about the door, and would neither come in nor go out. This was the kind of audience to whom the Christian visitor had that evening to declare the Word of Life. Nothing daunted by the scene before him, he gave out a simple hymn of praise, and commenced a well-known tune. He had the singing nearly all to himself; but as he proceeded to read the Scriptures, it was good to see that the newspaper in one instance was furtively laid aside, and that although smoking was still continued, talking ceased. He had no reason to complain of the attention paid to the fervent exhortation he delivered, and at the close of his address the tracts which he distributed were respectfully received. A similar audience, though perhaps not so numerous, assembled that evening in each of the houses in the Mint district. One of the kitchens we found to be underground, and there was a very treacherous look about the place; but the voice of sacred song ascending from the depths gave one courage to venture down, and there we saw about a dozen of the most woe-begone looking persons we ever saw taking part in an evening service. It is encouraging to know that these religious services have not been without good result. Even in such abodes of poverty, and perhaps of crime, some souls have been born again, and have blessed God that the Gospel was ever taken to them. In one year, by means of this Christian Instruction Society, upwards of 23,000 religious publications have been distributed among the lodgers; and it has been computed that every Sunday evening there is an aggregate attendance of about 300 persons in the kitchens of the Mint lodging-houses listening to the preaching of the Gospel.

The lodging-houses of Spitalfields are regularly visited by members of the Christian Community. This Society has had this district under its charge for upwards of fifteen years, and twenty members are at work every Sabbath evening. In a very small area in this vicinity may be found forty-five lodging-houses, accommodating more than 2000 lodgers of every grade. The description given of some of them is most saddening. One who has had this field of work under his care for years, says that it is next to impossible to give a correct moral picture of the district; vice in every conceivable form is prevalent, and poverty in every degree goes hand in hand with it. As handmaid to vice and poverty, there is ignorance of everything good, noble, and true; but a full acquaintance with crime and profligacy, excess and selfishness, idleness and lust, hatred, revenge, murder, blasphemy, and sins too foul to name. It is encouraging to know, however, after this fearful picture, that a great change for the better has taken place in this district, into the lodging-houses of which Evangelists go Sunday after Sunday and dispense the Word of Truth, very often with as much attention as could be secured in the ward of a workhouse.

The following is the testimony of the Secretary in regard to the reception of the brethren:—"The evidence of several of our brethren is that a great improvement has been manifest of late. As a rule, we are respected, and our visits readily permitted, and now and then earnestly solicited in some of the houses. On entering a house our brethren, who invariably go two and two together, kindly salute them 'Good evening,' and intimate their intention to speak for a short time. The salutation is returned, and a general hush goes round for silence, coupled with 'We are glad to see you; go on, go on!' The service then proceeds with reading the Scriptures, praying, and often singing, which many heartily join in; an address follows—for sermons are not of much use amongst such people—then a closing prayer. Afterwards the visitor goes round with tracts, and speaks kindly to each as he hands him one; and now he is besieged with a host who begin to tell their troubles and misfortunes, and, finally, beg for the price of a night's lodging, or something more urgent still. After a kindly 'Good night,' the visitors proceed to the next house, as they generally take two, sometimes three, in the course of the evening."

Several cases of conversion, and other good results, are among the fruits of these simple ministrations. During the past year, through the kindness of several well-known friends of the poor, a number of free tea meetings have been organized specially for the inmates of the lodging-houses in Spitalfields. These meetings have been greatly prized by the poor people; and it has been a most affecting sight to witness the mass of poverty and wretchedness thus brought together. The number of fallen women who have attended

has been remarkable; and to these words of Christian kindness and counsel have been addressed by those of their own sex. Through the kindness of Mr. George Moore, many of those who were desirous of quitting their life of shame were enabled to enter Homes, and thus to find a place for repentance. Such, then, is a glimpse of the Christian work which is being carried on in some of the lodging-houses of London; and, had we space, we could give additional illustrations of its usefulness in several other localities than those to which we have directed attention.

The religious instruction imparted in workhouses, next claims a brief notice; for, in nearly all of them, the messengers of salvation are at work with increasing efficiency, acceptability, and success. The work of visitors embraces the halls of workhouses, the sick, infirm, and able-bodied male and female wards. Very large audiences are frequently collected in the halls of some of the houses; and services have been held, which have left impressions upon the minds of the inmates which will never be effaced. The people are described as orderly and well-conducted, and willing to receive a preached Gospel with gladness. Again and again has the visitor been surrounded by anxious ones enquiring what they must do to be saved. Sometimes the question has been asked by aged men and women, who apparently have had only a few days to live: and at others by the hale and able-bodied, whose consciences have been aroused by the faithful words spoken to them. In all such cases the needful sympathy and direction have been given, and not without evidence of its having been blessed to the salvation of some of the inmates. Those who take part in this good work in the halls of workhouses, have said that it would do good to many of the refined and respectable members of our churches to hear the expressions of joy and thankfulness which they hear from the poor inmates, many of whom have, with tears of gratitude, rejoiced to have come to an asylum which has been, in the good providence of God, the means of bringing them to Jesus when every other instrumentality has failed.

But the work done in the halls is only part of the work done in workhouses. The Christian visitor is permitted to enter the sick and other wards; and here he may offer prayer with and for those who are languishing on a bed of sickness, deliver a short address or exposition, and even sing a hymn or two when there is no dangerous case of illness in the ward. Then, at the close of these exercises, he may go from bed to bed with tracts, with kind enquiries after the health and condition of each, followed up by the direct question, whether they have found or are seeking after the Saviour? This plan often leads to lengthened conversations, in which many confessions of guilt have been made, doubts and fears stated, with obstacles and objections of all kinds, including every phase of scepticism and infidelity.

"Some weeks ago," a visitor writes, "I went to a small sick ward in Bethnal Green Workhouse. I spoke to the inmates from the words, 'He is despised and rejected of men.' Having finished my address, I was about leaving, when one of the patients called me to his bed, and, with tears in his eyes, exclaimed, 'After that word I can trust my soul with Christ.' I entered into conversation with him, and urged the importance of trusting Jesus without delay, and then left the ward, thankful in the belief that God had fulfilled his promise, 'My word shall not return unto me void.' I visited this poor man about three weeks subsequent to this, and was rejoiced to find that he was still 'looking unto Jesus,' and resting his all on Him. I may add that I have been deeply impressed and much cheered in my humble ministrations in connection with this work. Although I have come in contact with those whom the world treats as the very outcasts of society, I have never received one harsh or unkind word; but the Gospel has been uniformly received with the most reverent and grateful attention." We might multiply instances of the good accomplished in the various workhouses of the metropolis, through the instrumentality of members of the Christian Community and other friends. It is very encouraging to know that in these asylums, where a word of Christian sympathy is so valuable, and in lodging-houses, into which the broken-hearted sometimes creep, only to be forgotten, that the glorious words are still true, "To the poor the Gospel is preached."

FROM BASEL TO BOMBAY; OR, THE LIFE OF A MISSIONARY.

A YEAR or two ago a missionary died peacefully at Stuttgardt. He had neither brilliant talents nor brilliant successes; but his life was an honest and loyal devotion to his work, full of labour, not without adventure. In writing it, it is like writing a thousand other lives of missionaries, save for the setting of circumstances, which must vary in each. Yet that, perhaps, is just the reason why it should be written, that the Church may get to know better, and honour more, the noble type of man she sends to plant the kingdom of God in paganism. The average and almost monotonous life, the fine, solid, earnest, but not splendid, character, have all the more interest for us, because there are hundreds like them to be found in the same calling.

Wesel, in the Wupperthal, is a little German town, where, five and forty years back, there sprang up a missionary society. It was in the early life of German missions which still drew their chief impulse from Basel in the South, and Jänike's earnestness in the capital of the North; and when the parish minister came forward, leading two lads who offered themselves to the heathen, there was deep interest and enthusiasm. It was determined to have them thoroughly examined, and to send the more promising to Basel to be educated at the expense of the society; and their choice fell unanimously upon a young tinsmith called Isenberg. He was born in Wesel in 1806, was early drawn to Christ, had been touched by a passion for reading missionary books, and, knowing of no other way to be a missionary than to become a schoolmaster, was greatly cast down, when the circumstances of his parents made his apprenticeship to trade compulsory. His master was a Roman Catholic, and made sport of the Methodism of the apprentice, whose temper seems to have been excellent, and who retained, through many fluctuations of spiritual earnestness, his yearning for a missionary's life. His desire was now accomplished, and, in 1824, he set out for the Missionary College, a lad of excellent gifts, though none of them were conspicuous, unless, it might be, an aptitude for mastering languages. He was steady and persevering, but having become a man while he was a child, he wanted freshness and naïvete, and as long as he lived was characterized by a reserve that was awkward and almost cold. The life of Basel did him genuine service. He mingled with the students, joined their societies, even formed one after the Westphalian pattern, and enjoyed the holiday rambles among the Christians of Switzerland and Würtemberg. Before his studies were over he lost his father, who died saying, "Lord Jesus, I reach Thee my hand; reach Thine to me, and take me into Thine eternal kingdom." Then, in 1832, he left Germany for London, to serve with the Church Missionary Society; and, after two years' preparatory study of Ethiopic and Arabic, he was appointed to Abyssinia, to take his place beside Gobat, the present Bishop of Jerusalem.

M. de Cherville, the French Consul at Cairo, had conceived the idea of literary glory, and determined to obtain it by translating some well-known European book into some knotty Oriental tongue. For his language he chose the Amharic, which was spoken through half of Abyssinia, and for his book he could think of no better than the Bible. As the translation progressed, presentation copies of the separate books found their way to Europe, and to the committee of the British and Foreign Bible Society, among other learned bodies. It was this copy that awakened the interest of English Christians, and led to the Abyssinian mission, a mission of a very chequered, but on the whole, discouraging career. While Isenberg was on his way out, Gobat was on his way back, for his colleague had died, the country was in the throes of a civil war, and the chief who had befriended him was killed. His return, indeed, was an escape: and the meeting of the missionaries at Cairo was not cheerful. Isenberg could not venture farther till Gobat returned, but spent the interval in visiting the Holy Land and Sinai, and in diligent work at Cairo. In 1834, Gobat rejoined him with a welcome companion, a lady to whom he had been engaged; and, after his marriage, the party set out to make another attempt on Abyssinia, which they reached by a tedious and trying journey, making their way with infinite difficulty to Adowah, the principal town of the province of Tigre. Gobat here fell sick, and remained sick so long that the conduct of the mission fell upon his companion, who found himself involved in delicate and perplexing relations with Oobeah, the chief. Oobeah made it his business to receive presents, and, if none were brought, to ask for more; those under him followed his example; and the universal im-

morality of his subjects, the want of any one that could be trusted, weighed upon the lonely missionaries. Isenberg, however, studied the Tigre dialect, undertook the translation of the New Testament into it, and taught some of the young men; while he so worked upon the chief, Oobeah, as to procure religious toleration.

At this juncture two Frenchmen, Saint Simonians, appeared; and a scheme of intrigue was commenced in the interests of France and Catholicism. The Abyssinian priests were already jealous of the new-comers, spreading rumours that Isenberg had an underground passage to his house from Massowah, and that the English redcoats would march up by it and seize the land; his children, three of whom died in Adowah, were denied burial; and the Protestant customs were perplexing and offensive to Oobeah, who would say, "If you are Christians, do like us; if you are Mohammedans, build a mosque; if you are Falashes, use their rites." A double-barrelled gun, it is true, propitiated him and secured freedom of worship for the time; but the *Alaka*, or High Priest, gave them no rest. New regulations were made about foreigners, whose simple baggage was searched for cannons, and whose money was carried off; a ban was put upon all who entered the missionaries' house; and early in 1838 the missionaries and the other Germans were summoned to the High Priest and ordered to leave the country. The enmity and jealousy of the *Alaka* was not the only cause, for a second detachment of Frenchmen had arrived, M. d'Abbadie and a Romish Capuchin of indifferent character; and a bribe of fifteen pounds stimulated the High Priest's energy.

South of Tigre is a strip of land inhabited by the Mohammedan Gallas, and south of that an outlying province of Abyssinia, called Shoa. The country is fair and the ruler was friendly, and rumours reached Cairo that an embassy had come from him to bear back the white men, and that d'Abbadie would likely take advantage of it. Isenberg and Krapf determined to make the attempt themselves. The journey was wild and perilous, the reception all that could be desired; even more, for among the presents waiting for them on the frontier was a female slave. Salassieh, the chief, did not turn out much better than Oobeah, and the promising way he spoke of what he wished "for my people" was only a phrase, and ill concealed that he was the people. A bridge that he had built "for his people," over a wild torrent near the capital, was kept for his own private use, and the common folk had to cross as they could, not without frequent loss of life. A mill was erected "for his people," but it would only grind the king's corn. Yet Shoa was the best governed province, the climate was delicious, the people came for instruction, and Isenberg pursued his literary labours with such spirit that it became necessary for him to return to Europe and oversee the press. During his residence in London he drew much notice from men of science, and, among others, from Bunsen and the King of Prussia. When the grammar, lexicon, some schoolbooks, the Heidelberg Catechism, and the English liturgy were ready, he returned, leaving the gospels to be printed at a later time and when the country would really be open to the missionary; but the country is faster sealed than ever, and it was only last year, as we learn from Dr. Krapf, that "the Tigre gospels were printed at last." Another Frenchman meanwhile had appeared at Shoa, and by judicious presents and flattery had so ingratiated himself with the king, that the missionaries were forbidden his territory, and turned sadly back to the Northern province.

There was little improvement here. An Italian bishop, de Jacobis, had replaced the monk, who is styled by the *Revue des deux Mondes* "a jovial Capuchin," and had managed matters with such skill that "Oobeah, before whom all Tigre trembled, would dismount from his horse at the prelate's door." Though the prospects were the reverse of hopeful, it was not in Isenberg's nature to yield without a struggle. Accompanied by Muhlheisen he determined on another effort, and, if he did nothing else, would scatter portions of the Word of God, of which 4,000 had been distributed already, besides 2,000 more in Shoa. They took a new route by a province where the people heard them gladly, and sent a message forward to Oobeah. The answer was that it had been credibly reported that Isenberg had added house to house and story to story, and had made a fortress with subterranean communications, for which munitions of war were secretly conveyed, with the design of seizing the country for the king of England; he had also broken the laws of the country by having a church in his house; but he might advance as far as Adowah, where he would be examined to see if any change had come over him. The missionaries journeyed on; old friends and helpers came out to meet them, the clergy advanced with clatter of cymbals, the officials of the town with ringing of small bells, and parade of various relics, and the poor crowded round them in the market

place. The examination was commenced by the High Priest. Had Isenberg altered his faith? Would he kiss the cross and the church? Did he believe in the change of the bread and wine in the sacrament? Would he recognize the intercession of Mary and the saints? The answers to these questions were skilfully, perhaps some almost too skilfully, put; but, on the Alaka demurring to the answer to the last and crying out, "You hear that he does not recognise Mary and the saints," Isenberg turned to the crowd, held out to them the right hand of fellowship in the Nicene Creed, and repeating the Apostle's Creed, cried out, "If you do not consent to our remaining on this common ground, we will leave the land, and go and serve other people." Upon this, Demetrius, a Greek smith, declared that every man should be treated as a citizen, and not persecuted for his creed. Many cried out with him; but the priests compelled the Alaka to excommunicate them, which was done forthwith, their souls being given up to Satan, their bodies to hyenas, and their property to thieves. Isenberg appealed to Oobeah; and, while the appeal was pending, busied himself in spreading the truth among those who crowded round them. As the answer was long delayed, and as Jacobis was pressing his claims with such foolish stories as that Protestantism was at its last in Europe, and that five millions had already returned to the bosom of the Roman mother, Isenberg made his way to the king to prefer his request in person. The monarch was drunk, but his answer was decisive. Isenberg must get him out of the land, and return to Europe; he had insulted the Blessed Virgin in the market-place of Adowah; had not a woman that was there heard him? So, sorrowfully and resolved, he returned, and in July, 1843, the missionaries left the country and were scattered to various work. Jacobis triumphed; yet Isenberg was avenged. For when the prelate's influence was at its height, he was asked by the king, who had a quarrel with Egypt, to fetch him a patriarch from Cairo. Verily, thought the Roman, God hath delivered him into my hands; and went about his mission with alacrity. With the selection of the patriarch in his power, his influence in the country would be secure. He would get a tool of his own,—some weak, unsuspicious, and ignorant priest; he would work through him upon his people; they would fall into the snare; they would be drawn little by little until he could carry the submission of "the land shadowing with wings," and lay it at the feet of the Pope. But the patriarch selected had been actually trained in a mission school by Missionary Lieder; and though he turned out an unspiritual, and since then a selfish and sensual man, he was filled with jealousy and hatred of the Roman See. He seems to have conducted his establishment with the license of a pleasure-loving abbot of the fifteenth century; but weak and selfish as he was, he managed to outwit the bishop, and to procure, on the score of impartiality, the same banishment for him as had been inflicted on the Protestants. Jacobis was compelled to withdraw, and settled down on the frontier to watch events,—an occupation in which he was still engaged twelve years after, when Dr. Krapf introduced the young Christian brethren from St. Crischma.

Loosed from Abyssinia, Isenberg was now at the disposal of his committee; but the loosing was not accomplished without the most painful struggle. He seemed to hear his predecessor Kugler's voice, as alternately in German and Tigre he prayed on his dying-bed, and cried with his last breath, "Tell them that Jesus is my portion." The miserable moan of the natives, as the cholera drove them in procession through the streets, fell upon his heart,—"For Christ's sake, have mercy on us, O Lord! For Mary's sake, have mercy upon us, O Lord! For Christ's sake, have mercy upon us, O Mary!" He found it hard to leave those in whom the seed was sown and had sprung up; hard to leave the pleasant prospect of bringing back a fallen Church to the Word of God. "I am weary," he said, "of this wandering hither and thither, and pray the Lord to give me some fixed place in the mission-field." He was ready to go elsewhere; but after sixteen years he wrote that "the Abyssinian home-sickness had not left him; that he could take root nowhere else; that, if he dared, he would return to Adowah; that the farther he was from it the sweeter the Amharic tongue sounded in his ear and heart." Nor was he forgotten in Abyssinia. They speak of him still as "the man that fearlessly told us all the truth." But God had closed the door of the land on him, and as a servant he waited for his Master's will. Meanwhile he returned home, published a book on Abyssinian Missions, which was edited by Professor Nitzsch of Berlin, and soon found himself on his way to India.

In Aden, his wife was prematurely confined; the baby and their little daughter died before the next steamer took them away; and after this sorrowful prelude he reached Bombay. His

activity soon drew him into prominence, his zeal into all the various work of the Bombay mission, and his catholicity into the liveliest sympathy with the universal Church of Christ. When the Evangelical Alliance sprung up, he enrolled himself at once, and without waiting to see the attitude that would be taken by his brethren. Lamenting the want of knowledge betrayed by Englishmen of German missions, he published in his "Bombay Records" the story of their labours and successes. He maintained a correspondence with almost every region of the earth, and gathered information which he hastened to share with others, opening subscriptions for works of Christian love that would have been otherwise unknown. "He identified himself with the missionary school, the native congregation, the itinerary, and translation." As liberated Africans from slave-ships captured about the Persian Gulf were disembarked at Bombay, his interest for Abyssinia led him to an interest in their welfare; the more that in one vessel there were forty-three girls and twelve boys from the same coast as his old memories clung to. It had been arranged that he would take charge of them and educate them; but the Government, nervously afraid of even seeming to proselytize, distributed them to various Mohammedan and other families of the place. Chiefly, however, he devoted himself to preaching, and the success of his itineraries was abundantly confirmed.

In Yeolah he prayed specially that the visit would be instrumental in spreading the gospel; and it is now a station with a native minister settled in it. When, years after, other missionaries were itinerating over the same ground, they were recognised as preachers of the same Word, and the old hearers went out eagerly to hear them again. In Aurungabad, "when we commenced distributing books, a rush was made by the people on the cart, and in less than five minutes the whole were distributed." The people, often the very poorest, would crowd under the banyan and mango trees to hear the gospel; and the Mang populations were reached by an effective agent raised up amongst themselves. This man, Rambdschi, riding by on a light Mahratta pony, spied the crowd about the preachers. He dismounted, tied his horse to a tree, and listened. The preacher proclaimed a new way, and his hearer was already trying the fifth. They fell into conversation after the service was over, when Rambdschi carried off a New Testament. After a few months' instruction he was baptized, learned to read the gospels, and, buying a new horse, rode round from village to village, calling the Mangs together, and then reading or reciting the gospel history. This simple means was of so much use that 50 of these Mang people were baptized.

After some years of incessant toil, broken by needful visiting of Europe, Isenberg entered, in 1861, upon his last phase of work. A Christian village had been founded at Sharanpur, an experiment of great interest, and subject to much controversy. Among other institutions that have grown upon it, were, an orphanage for upwards of fifty children, and an asylum for African boys, tenanted by about thirty. The missionary in charge was obliged to return to England in bad health, and Isenberg took his place. "The village consisted of thirty houses and about 125 inhabitants. With the dawn you heard the voice of prayer and praise. During the day every one went to his work, and the work was as diverse as the races of the workers; for there were Brahmans, Dongals, Koonbis, Mahars and Mangs, Parsees and Mussulmen, Telingas, Rajpoots, Portuguese and Gosawees all together." The management of the troublesome and intricate relations of such a colony seems to have been peculiarly suited to the missionary. The debt that pressed upon it was not only removed, but it became self-supporting. The children freely offered their dinners once a week as a gift to missions, and the girls ground corn in their leisure, and gave in the proceeds. Yet, he was strict and thorough, and on the very threshold was met by discoveries that led to a remodelling of the whole scheme, and used to say that his work was rather to cleanse the Church than to add to it. But if some left unable to endure the stricter but most wholesome discipline, others joined, and filled his heart with joy. A Mohammedan particularly, whom the opposition of his father had driven to sea, yet the word of God followed him to Suez, Ceylon, Hong Kong, nay, till at last he found refuge in Sharanpur. Naturally, too, his heart was drawn to the African Asylum, to which many of the boys who came were from the interior of Africa. These, through war, or famine, or the slave-trade, were brought to Zanzibar, and other places on the Galla coast, bought and sold, and then stolen anew, traded with again, and smothered in the dens of a slaver, till an English ship set them free. Most of them retained sufficient knowledge of their native tongues to make it a basis for further instruction. They were trained as blacksmiths, carpenters, weavers, and to follow such other trades

as they could learn ; and Isenberg entertained the hope that they would afterwards be efficient evangelists, or agents in spreading the truth in their native countries.

The manifold activity of the missionary had been tested to the utmost, and was now to cease. By the quick deaths of older men he unexpectedly found himself the senior of his Bombay colleagues ; and scarcely was he this, when symptoms of serious illness came upon him, and he was obliged to return home. A day of prayer for children had been appointed by the Evangelical Alliance ; he had prayed earnestly for his son in Germany. Two days after he wrote in his pocket-book, "Received letters from Europe with tidings of Theodore's death in Kornthal." At Bombay the doctor told him that he could not reach Europe. So near a prospect of death determined him to risk the journey, and accompany his wife and daughter home. He was so ill at Aden that it was impossible for him to visit the graves of his two children. Before reaching Stuttgardt, an old friend entered the train and gave him the latest news. His eldest son had just been appointed by the Church Missionary Society to the Indian mission. He was to be married, and had remained at Stuttgardt till the last moment with the family of his intended wife, eagerly expecting his father ; but the steamer was inexorable, and he was obliged to hurry back to London. The disappointment of the parent was not lasting, for at Stuttgardt his son met them at the station. He had received an extended leave that he might be with his father, who now quietly looked forward to the end, greatly comforted by his children about him, the visits of old friends, like Gobat and Krapf, and the prayers of the fiery Hebich. He was rapidly sinking. One morning the physician said he could not live over the evening. He shut himself up with his wife and children. "Children," he said, "dying is no child's play." They sang his favourite hymn to him. "Lord, help me," he cried ; and his wife, supposing him to be troubled with doubt or Satan, reminded him that his sins were washed away in the blood of Christ. "Oh, yes, God be praised," he replied, cheerfully ; then sighed, "Lord, help me," and fell asleep.

About the same time, seven of the best of his African scholars were setting sail from Bombay, Isenberg's pupils, whom he had selected because their hearts were given to the help of their countrymen. He had made all the arrangements before he left India ; and when they reached their destination in East Africa, they were able to take a place that astonished the Mohammedans of Mombay ; for these, that had left poor slaves, now came back educated and civilised, and speaking English and Hindustani besides their own tongue. They are to be a missionary experiment, of which Isenberg hoped the best ; and that the orphanage of Sharanpur might be a training school for missionary colonists who might settle again in their native Africa. Whether that be so or not, Isenberg had seen the kingdom of God moving forward with gigantic strides ; had seen enough to warrant him in believing that the light would scatter the darkness with increasing power, that Africa could be reached best by Africans, and that the day was not distant when it would demand all the teachers that could be given. He had taken his share in the work ; not one of the great missionaries, but one of the genuine, faithful, ardent men, in which the mission field is rich, who did good, and manly, and lasting work, because he worked with the talent that he had.

NOTES ON CASHMERE.

Cashmere is an extensive and beautiful district lying to the north of the Punjab. It extends from lat. 32° 17′ to lat. 36°, and from long. 73° 20′ to long. 79° 40′ ; its extreme length from east to west being 350 miles, and its breadth about 270. The population has been estimated at 750,000. The country is celebrated through the East for its natural beauties, its fertile soil, and temperate climate.

The aborigines of Cashmere are a distinct nation of the Hindu stock, and differ in appearance, language, and manners from their Tartar neighbours. All Cashmere is looked upon as holy land by the Hindus, and the country abounds in temples, many of which, however, have been destroyed by the Mahometans. At the end of the first Punjab war (1845) Cashmere was ceded to England as an indemnification for the expenses incurred ; but, next year, the greater part of the ceded territory was transferred to

Gholab Singh, in consideration of a money payment. In that district, Dr. Elmslie, Medical Missionary of the C. M. S., has, since the early part of 1865, carried on his useful labours, concerning which the late Bishop of Calcutta wrote from Cashmere (May, 1865): "I have twice been present at Dr. Elmslie's reception of patients, and bear willing testimony to the great interest and practical usefulness, as well as to the wise and Christian character of his proceedings."

The Society for the Propagation of the Gospel has received the following paper on mission work from the Rev. Arthur Brinckman, who is working in the same unpromising district as honorary missionary of the S. P. G.:—

"As yet there are no Christians in Cashmere; there may be a few, who have been converted in the Punjab, and have settled there; but there is not one Christian Cashmeree who resides in his own country. I only know of two in the Punjab, both of whom are catechists. It is only very lately, owing to the zeal of a few men, that any regular mission work has been attempted in the country at all, and the visible results are as yet simply nothing. At first you do not expect to see the fruit spring up in any ground, but in Cashmere, it seems that it will be an exceptionally long time before anything is seen to be gathered. Several experienced missionaries have tried their best in the place during the last few years, and yet nothing comes of it all. The Medical Mission has given hundreds the opportunity of hearing the Gospel; it has been in full work two seasons in Cashmere, and I should think at least eighty a day to be the average number of persons who come for medicine, and not a scrap do they get, unless they first attend to the address of the catechist. Dr. Elmslie, who is in charge of this mission, will go again to Serinuggur this year, and not remain at Chumba, as was rumoured some time ago. The Cashmerees are good listeners, and I never heard a single jeering or angry remark from any one of them when talking to them on religious subjects; yet, notwithstanding all that has been done with them, you cannot gather together two or three in Christ's name in the whole of the country. We had no right to expect an easy field for missions there, having treated the country so badly. It was ours once, and we sold it for a small sum, and the country has been going to the bad ever since. Had we kept it, the people would have had a chance of bettering themselves, instead of having every possible hindrance to both social and moral improvement.

"Fear of their own Government keeps the Cashmerees from inquiring after Christianity, and there must be some who are greatly interested in it by this time, but yet hang back from fear. Several clear cases have come under my notice of men being threatened, who were supposed to be thinking of being baptized. The authorities would not dare to imprison a man for becoming a Christian; they would accuse him of not having paid his taxes, or of having done some civil offence.

"I believe the Rajah to be a kind-hearted man, but his advisers are not his best friends. Christianity surely causes a kingdom and its king to flourish; perhaps the Rajah may see this some day, that to encourage Christianity is his best policy, and then the day may come which Vigne dreamed of, when Cashmere shall become the focus of Christianity in Asia.

"A sepoy of the Rajah was coming to undergo a severe operation, which Dr. Elmslie said must be done, else the man would die, but one of the authorities heard of it, and forbade the man being brought to the good doctor; he lingered in agony nearly a month, till he got some one to ask the Rajah's special permission to come, which was granted. The man was brought, but too late to be operated on with any chance of benefit, and died the same day. On telling some of my old Cashmeree servants (who came into Serinuggur on hearing I had arrived again from Europe) that I came out to tell them the Fujil, they came to me with tears in their eyes, and asked leave to return to their homes at once, or to take service with some officer going shooting. They said they dare not stop *with me*, and away they went, poor fellows. The powers in Cashmere are too sly to openly punish a man for his faith, but they have succeeded very well in letting the people understand that they will have a hard time of it should any of them turn Christians. I wish fervently that the Cashmere rulers would openly oppress a convert. Persecution always makes Christianity to flourish after a while; and we should have a good ground for interference, and be able to take this pressure off the people.

"Another great obstacle to Mission work in Cashmere is the language of the people. It is so difficult to learn. There are no books to learn it from, there is no Cashmeree alphabet, and if you write Cashmeree, you must write in Persian characters, and a few will be able to read it with ease. I have made two Cashmerees sit down and write little notes to each other, but I always find

that they understand Persian much better than their own language when written. All Bibles and tracts then must be in Persian, to be of use among those people. A New Testament in Cashmeree was printed by the Serampore Mission many years ago, but I am afraid it will be useless. It is also a difficult language to speak correctly; if you see two Cashmerees talking together, you will often notice one of them asking the other, 'Do you understand?' The best way to pick up the language is by having Cashmeree servants, and never allowing them to talk Hindustani to you. Hindustani may be used when talking to the boatmen, *kupra-wallahs* and *shikarees*, but for the peasantry nothing but Cashmeree will be properly understood. One other grave difficulty remains to be noticed, and it is a difficult matter to write upon. It is this; a missionary or two may preach to the people about our holy religion, but he is not able when challenged to point to any of its good fruits among our countrymen. But in His own time God will lift the veil, and let them see more clearly what the true Christian life is. The veil is beginning to be raised a little now, I think. The Medical Mission, a Christian scheme, and nobly worked, must touch some, and teach them that not politics, but the love of Christ is at the bottom of it all.

"The Mohammedans are more numerous in Cashmere than the Pundits; the latter are chiefly met with in Serinuggur and in the larger villages.

"You seldom meet with a Pundit in the little hamlets, unless he is one in the service of the Government. They are the governing class, and the followers of Mohammed work under their superintendence. This is the reason why the people of Cashmere suffer such cruel oppression. The Mohammedans hate being ruled by others, especially by those whose religion they despise. There is no doubt there is an immense amount of oppression in Cashmere; extortioners are there in numbers; nearly all a man earns goes to other coffers than his own; the method of getting money out of the people and soil is a very hard one; but the greater part of the discontent arises from the injustice of individuals in power among the people. All this makes the field difficult for missions, as the chief thought of all you meet is, 'How can I better my present condition?'—that is, get more rupees and keep them. A man who is oppressed by others, who is obliged to be always hiding his own to keep it, and who, therefore, always lives in a covetous, discontented mood, is not likely to listen favourably to Christianity, when he knows he will be oppressed all the more if he does so. It will be seen, then, from the above that, besides being the hardest to win anywhere, the Mohammedan in Cashmere has extra inducements to keep him back. They are not, perhaps, so fierce in their bigotry as Mohammedans in other parts of the world, but they are more superstitious. I think if their own prophet were to come amongst them, he would disown them as his followers. I believe that many of them revere some old village saint, and cherish one of his sayings, more than the memory of the writer of the Koran. They often kill an animal, invoking the name of some saint who never was heard of out of Cashmere. This is breaking the plain precepts of that book, but they do it from real ignorance of their own religion. Most of them are Sonnites with a vengeance, holding more traditions than all the other sects put together. They say that their copies of the Koran are the most perfect to be found now. Their teachers are very ignorant men, and though they read the Koran they seem to have no idea what it is all about. They read over and over again, but do not think of what they read. One Mollah, who told me he could repeat all the Suras by heart, denied the existence of several passages I quoted to him, till he looked in his Koran and read the translation. None of them know much of Arabic, neither do they know much of our religion. Some of them seemed to think I could not be serious, when remarking that I had no faith either in Mohammed or the Koran. They seemed to have a sort of idea that Christians look on Christ and Mohammed as two great prophets, and prefer to be called after the former. The Mohammedan religion was planted there about 700 years ago, I believe, but it is very difficult to find out anything about old times in Cashmere, in the country itself, as all the old books and writings are seized and hid by the Government whenever found. Few who get hold of them can read them, and you cannot trust the traditions of the people. As regards morals, I cannot make up mind as to which are superior, the Mohammedans or the Pundits, in Cashmere.

"Many persons have said to me that the Cashmerees would be difficult to convert, because they are such very bad characters. You often see them described as liars, sneaks, hypocrites, and cowards; these hard terms being applied to the whole race of Cashmerees, and not to individuals and classes only. A short time ago I saw a letter abusing

all Cashmerees in terms like these, and making them out to be the most immoral and degraded people in the world. For my own part, I would sooner try to convert a very decided sinner than persons who live in a self-satisfied state of respectability, without caring about religion ; but I do not think the Cashmerees are worse than their neighbours. I have had a good long experience of them, and, considering the state they live in, they are quite equal to the generality of the natives of India. No one considers that honesty is the best policy there, if they want to thrive ; the officials try to get all they can out of every one, and the people try to hide all from their rulers. Every one knows there that every one is deceiving everybody else. If the Rajah orders five rupees to be given as a present to every coolie on his return from carrying a load to Gilghit, the coolies would only expect to receive two, or three at most, and would look on this cheating, on the part of the authorities, as quite in the natural order of things. If the country comes under British rule again, half this lying and hypocrisy would disappear at once ; these vices are chiefly indulged in for self-defence. Travellers who visit the country are prejudiced against the people by their own servants from the plains—it is their interest to abuse the Cashmerees. If we abuse these people, we ought to remember that we have done nothing for them, but handed them over body and soul against their will to a government that would spoil any nation. If they lived under the same advantages as the people of Hindustan, they would not be so badly spoken of ; I would as soon trust a Cashmeree as any other native in this part of the world. They are very intelligent, and, if encouraged, they would surpass many other nations in 'arts and manufactures,' and, if Christianised, be equal in morals no doubt to those around them. As far as man can judge, the missionary would work with a better chance if the following things could be obtained :—1. An Englishman high in power, who would show the Rajah that to encourage Christianity is his best policy, and remind him of a certain paragraph in the Queen's Proclamation of 1858 about toleration. 2. A church. 3. A permanent mission in Serinuggur, so as to know the people better and be known of them, instead of being looked on as padres who come up for a few months for change of air, and talk about religion only because we get paid for it.

"I must now conclude these notes on Cashmere as a mission field. I have not given a very interesting or encouraging account, I am afraid ; but I by no means despond. The good time must soon come—God's own time. I know a great many who pray for Cashmere daily ; a few years ago no one did, perhaps. Doubtless some of my brother missionaries will help thus. I wish them all God speed in their labours wherever they may be."—*Mission Field.*

TOUR IN MYSORE.

Bangalore is the principal town of the Mysore province, and has been the seat of a mission for many years. It includes the native town or pettah; the military cantonment, with an English regiment and English artillery, and the little fort. The native population in the town and cantonment amounts to about 140,000 people. Bangalore is the head-quarters of the Mysore Government, and has a large Government school. The Wesleyan Missionary Society has a strong mission, with a valuable press. The London Mission has two native churches, Tamil and Canarese; a large English Institution, with three branch schools, containing 400 scholars ; and a theological class, with 12 students. An important feature in the mission is the Canarese girls' day-schools, with their 177 girls, conducted by the Miss Ansteys. The missionaries at Bangalore are the Rev. Messrs. Colin Campbell, Rice, and Walton, Miss Anstey, and Miss G. Anstey.

In December last Mr. Campbell undertook, as usual, a missionary tour among some country towns, and was accompanied by these ladies. Mr. Campbell's labours have been especially directed to the preaching of the Gospel in the native tongue, and long service has made him thoroughly familiar with the religious views of the people. To one of these ladies we are indebted for a very interesting journal, from which the following extracts are taken :—

1. DISCUSSIONS AT DEVANHULLY. MISS. G. ANSTEY.

"In the evening we drove as far as Devanhully, a distance of nearly fourteen miles, and the next morning we went out into the pettah with Mr. Campbell. It was the Sabbath morning; but what a sad contrast to the Sabbath at home! No Sabbath quiet; all was bustle and confusion; no

church bell inviting the people of the land to come and worship, or at least to hear the glad tidings of great joy; not even a Christian school-house in which we and the catechists might meet for prayer. And then the people, so dead and indifferent, or rather so bitterly hostile to the truth! In four different places did Mr. Campbell seek to obtain a quiet hearing, but failed; they would not listen, but took up all the time with vain disputes. After a vexatious morning, we returned home somewhat disappointed. In the evening, just at the time we were going into the pettah, two native gentlemen came to see us. In the course of conversation, one said that all nations have a sacred book or Bible of their own. Mr. Campbell admitted that most nations had a book which they called sacred, but the true Bible was that which had come from God. He then compared the true and false sacred books to true and false money, which must be tried or weighed to prove its real value. After this followed a long discussion in English upon the Hindoo and Christian religions, during which the young man, who knew English well, asserted boldly that Hindooism was a God-revealed religion; and although Mr. Campbell plainly showed that it was in truth a devilish invention to keep poor souls from Christ, since the temples are full of abominations, and the sacred Hindoo books full of vileness, he still tried to defend it. Oh! it was sad, indeed, to hear one who was evidently enlightened acting as the champion of this abominable worship, and upholding it as the religion God had taught. After a lengthened conversation of an hour and a half, they left us. May God graciously enlighten their darkness, and lead them into the true way!

2. OPPORTUNITIES FOR NEW STATIONS AND SCHOOLS. THE SAME.

"Later in the evening we were gratified by a request to establish a girls' school in the village. We hope to do so; but as our expenditure is already far in advance of our income, we trust our friends will try to help us by contributing of their substance to this part of the Lord's work.

"The following morning we went upon the ramparts; from this place we had a fine view of the native town, with its flat roofs, its plantain and cocoa-nut trees. Afterwards we went to the Government school (it was holiday time), and, sitting in the verandah, had a long conversation with some of the influential men. Many difficulties and objections to the Bible, which evidently had their origin in English infidel books, were mooted, such as 'Why God hardened Pharaoh's heart?' &c., and were answered. But it is grievous to see the land from which light alone should emanate, in some cases become the spot from which the black cloud of unbelief arises. Whilst in the verandah we sang some of the 'songs of Zion,' and the people, as usual, appeared to enjoy the music. In the evening we drove to Chikka Billapoor. This is a very large town, containing, some say, about 14,000 people. The Roman Catholics have a church there, and about four or five families have nominally joined them. There is also a Government school; but no Christian mission, no Christian school, not even a resident catechist. And if you ask why, we can only say that these large towns we cannot occupy, until the Christians of England come up with more vigour to the help of the Lord against the mighty. We should rejoice to see girls' and boys' schools established in each of the towns mentioned; but the want of money is a serious drawback. Oh, dear Christian mothers, will you give the bread of life so freely and lovingly to your own dear ones, and withhold it from the perishing children of India; and, by not giving the necessary funds, are you not causing us to withhold it? The monthly expense of educating a child in the day school is 1s. 6d., or less than £1 a-year.

3. THE STREET PREACHER. THE SAME.

"On our return home, we stopped for another day at Devanhully; and this time I tried to do what I could with the women. This, however, is for some reasons very difficult. We cannot get admission into the houses. Frequently there is no compound attached, and the street is the only place in which we can speak. This is all very well for a gentleman; but, for my own part, I can say it is at first trying to a lady; for, whilst we are speaking to two or three women who are standing outside their houses, a crowd will collect, and twenty, thirty, or forty people will gather round, and the lady is placed, almost unintentionally, in the position of a street preacher, with this difference—the congregation is principally composed of women. On one occasion I sat down on the handle of an oil-mill, and began to converse with some women. A large number of people gathered and listened well for a time; then two men commenced to argue. I refused to speak with them, saying, 'I will speak only to the women; if men wish to *hear*, they may listen; if they wish to *speak*, they must go to Mr. Campbell." This silenced them, and they went away. Another

time I was asked 'if I could speak with my God, since I could not see him.' In order to illustrate the way in which God and his people have intercourse one with another, I told them the story of my call to mission work, and how plainly God had said to me, 'Go in this thy might: have not I sent thee?' They seemed struck with it, and did not discuss the subject again. In Yellahunka, at which we stopped on our return tour, we had some very interesting work, both morning and evening. I visited the village, and spoke to nice gatherings of women.

"At one time, when I told a man that I had come to speak to the women, and that the men must not interrupt me, he answered, 'I will be a woman, then,' and stood without making any further trouble. The women, too, seemed quite taken with the idea of having a missionary to themselves; and if men begin to interrupt or argue, the women now fight the battle, and insist on the lady being allowed to speak to them without interruption. I think a very large and interesting sphere of work will be found in this village visiting; and earnestly do we pray that the Lord may abundantly bless these few and weak attempts to sow the seed, so that at last it may be said regarding many of these villages, 'This soul was born there.'"—*Chronicle of the London Missionary Society.*

MEDICAL MISSIONS IN SOUTH TRAVANCORE.

Dr. John Lowe, of Neyoor, is already well known to our readers. We have much pleasure in laying before them a large portion of his Report of the South Travancore Mission Hospital for the year 1866.

Being compelled by the state of Mrs. Lowe's health, as well as his own, to repair for a period of five months to the Neilgherry hills, he committed the ordinary work of the hospital during his absence to his native assistant, dressers, and students; and it was very gratifying to find, upon his return, that their services were highly appreciated, and that they had merited the confidence he had placed in them.

The following is a summary of the patients:—Medical cases, 3,145; surgical cases, 1,518; admitted as indoor patients, 150; visited as outdoor patients, 250; cases of vaccination, 2,021; poor patients assisted, about 300; total, 6,684.

It would appear that many of the diseases which came under their notice are the result of maltreatment by the native physicians. The natives, however, are gradually losing confidence in these men; and the Sircar makes zealous efforts to extend the benefits of European medical skill among all classes of the community.

"The surgical cases treated in the hospital during the year include simple, compound, and comminuted fractures, simple and compound dislocations, flesh wounds caused by falls from palmyra trees, assaults, and self-inflicted injuries, abscesses, ulcers, carbuncles, burns, and scalds, snake bites, diseases and injuries of eye, nostril, ear, and mouth, operations for the removal of cataract, tumours, cancer, polypi, dead bones, hemorrhoids, fistulæ, stricture, and hydrocele, obstetric operations, &c.

"We have had a large number of severe cases of palmyra accidents under treatment during the year. The great majority of the poor patients are mere children. At the present time there are two boys, palmyra climbers, in the hospital—one fourteen years of age, with a simple fracture of arm near the shoulder; the other, about twelve years of age, was brought here two days ago convulsed with tetanus, caused by a compound fracture of his left arm, and a severe flesh wound laying open the arm-pit. Only two days ago a boy about the same age, while climbing in the neighbourhood, fell from the top of a tree, a height of about thirty feet, and was killed on the spot.

"In obstetric cases our assistance is seldom sought till they have reached an almost hopeless stage, or until some unexpected complication occurs, when the native midwife suddenly disappears, leaving the poor woman and her friends to look out for other help, or to manage as best they can.

"About two years ago I thought of selecting a few of our intelligent Christian women, and training them as midwives and sicknurses. On communicating my intentions to my kind and valued friend, Dr. Burns Thomson, Edinburgh, he at

once secured for me and forwarded the necessary funds, models, &c., to enable me to carry out my plans.

"Dr. Pulney Andy, of Trevandrum, kindly offered to render me all the assistance he could, so far as his public duties would permit; and his knowledge of the vernacular and of the habits and customs of the people, would render his aid, in such an undertaking, very valuable.

"The circumstances, already detailed, which compelled me to relinquish my work for a season, prevented me from completing my arrangements for the establishment of a training class for women. I now rejoice to learn that there is the probability of such a class being formed in connection with the Maternity Hospital at Trevandrum; and Dr. Ross has kindly offered, so soon as arrangements are completed, to receive as students as many intelligent women as I can send.

"The two vaccinators have been busy at work, having vaccinated during the year upwards of 2,000 persons of all classes and creeds.

"*Training Class.*—It grieves me much to have to state that V. Daniel, the student who gained the first prize in 1865, and who, on this account, occupied the position of first dresser in the hospital, has fallen into sin, ruined his character, and brought disgrace upon himself and family. The circumstances I need not detail; suffice it to say that they were of such a nature that we could not do otherwise than suspend him from the communion of the Church, and expel him from the class. Up to the time that the painful disclosures were made, no youth in our mission bore a more blameless character. Our high hopes regarding Daniel have been blasted, and this is a sad disappointment to us; may it humble us, and may teacher and students, as well as the reader, lay to heart the lesson taught: 'Let him that thinketh he standeth, take heed lest he fall.'

"Regarding the character and conduct of the other students I have every reason to be fully satisfied. With one exception all the missionary students are members of the Church, two having been admitted during the year; and all, I rejoice to add, give decided evidence of the reality of their faith and love.

"During the first six months of the year, our studies were carried on uninterruptedly. The subjects taught were anatomy, physiology, practice of physic and surgery; and, tested by weekly oral and quarterly written examinations, I have been much pleased and encouraged with the progress and attainments of the class.

"We have endeavoured all along to combine practical work with systematic teaching, requiring the students in turn to examine the patients, prescribe or suggest the treatment, compound and dispense the medicines, perform the minor operations, attend to the dressing of wounds and ulcers, and to apply splints and bandages, &c., &c., all this, of course, under my own supervision.

"Regarding the first four students, namely, David, my assistant, Pakkianathan and Arumeinayagam, dressers, and Masilamani, their diligence, success, and ability have exceeded my expectations. So soon as arrangements can be made for opening branch dispensaries, I shall have no hesitation in at once placing these four young men in charge, under my personal superintendence; and I cannot doubt that they will prove themselves worthy of the confidence placed in them, and that the instruction they have received, and the experience they have gained, will enable them to be very useful, and secure for them the respect, esteem, and confidence of the communities in which they may be located.

"Of the other three missionary students, though I cannot speak so highly of them as of the others, still, with another year's training and experience in the hospital, I doubt not my hopes regarding them will be fully realized.

"Govindan, a young Hindoo student, supported by His Highness the First Prince of Travancore, has made very satisfactory progress. His conduct, diligence, and success have given me much pleasure; and, considering that he commenced his medical studies six months after the class was formed, the position he now occupies is highly creditable. The good influences with which he is surrounded, and the advantages he enjoys through the kindness of his illustrious patron, will, we trust, qualify him for a future course of of great usefulness and success.

"During my absence on the hills, the students employed their time in revising the subjects we had gone over since the commencement of the class, in studying Latin under Mr. Baylis's kind superintendence, and in aiding my hospital assistant in carrying on the work of the hospital.

"*Evangelistic Work.*—In all former reports, I have, under this head, given a brief account of our evangelistic efforts in the waiting-room, and among our in-door and out-door patients. On more than one occasion I have described the manner in which this department of our work is carried on, and the pleasing and encouraging results of our labours; and year by year I have

given full extracts from my Evangelist's monthly reports, serving to give a general idea of the nature and results of our work in this direction. The routine of our daily engagements renders it very difficult for us to present to our friends anything fresh under this head. As during former years, so throughout the year under review, day by day the precious seed has been sown in a soil specially prepared to receive it by suffering and affliction. To many, who, humanly speaking, would otherwise have lived and died without having heard of the once crucified but now exalted Saviour, the story of redeeming love has been told; many poor, wounded, and diseased sufferers have, at the eleventh hour, been warned and urged to flee for refuge to lay hold of the hope set before them in the Gospel, and concerning not a few such we have reason to hope. From time to time we have been cheered by one and another of our patients, men, too, of influence and means, voluntarily giving up their tridents, clubs, devil cloths, and ornaments, and requesting us to come and pull down their devil temples, as they wished to renounce their heathen follies and ceremonies, and to worship the one living and true God.

"So far, therefore, as direct spiritual results are concerned, our labours during the year have not been in vain; but apart from these results, there are others which spring from the existence of such an institution in a heathen community like this, which cannot be so easily estimated, without taking a retrospective view, and gathering up the results of some years' experience. Instead, therefore, of entering more minutely into details regarding our ordinary evangelistic operations, it may tend more effectually to interest Christian friends in the great cause of Medical Missions, and help to promote the more extensive employment of this agency, if we state briefly the grounds, suggested by some years' experience, upon which we think Medical Missions have a very strong claim upon the Church at large for a greater share of sympathy and support than they have as yet received.

"I. During the last five years, nearly 25,000 patients, of all castes and creeds, have sought relief at the hospital, the great majority of whom were accompanied on their visits by relatives and friends, and to all of whom the way of life was faithfully pointed out. What abundant opportunities have thus been afforded for sowing the good seed of the Word! The spiritual husbandman could hardly desire a more promising field of labour.

"II. The influence which such an institution exerts in a community, apart from its success as a direct evangelistic agency, is very favourable to the advancement of the great object the Christian missionary has in view. The existence of a mission hospital is an embodiment of the benevolent spirit and gracious design of our holy religion, and, as such, cannot but tend to conciliate the minds of men towards the missionary and his work. The yearly increasing number of high caste heathen patients who avail themselves of the benefits of the hospital, is a pleasing proof that, through this instrumentality, we are exerting an influence upon a class which our ordinary evangelistic agency fails, to a great extent, in reaching.

"There can be no doubt that the establishment of a hospital in connection with a local mission, gives to that mission a position and an influence, which, in the eyes of a heathen community, it would not otherwise enjoy. This statement would, I am sure, if necessary, be warmly supported by the united testimony of brother missionaries labouring in South Travancore.

"III. From heathen systems of religion, the Christian Church might learn a lesson. In India, China, Africa, and in almost every pagan land, crude systems of medicine and the treatment of disease are intimately associated with the religions of the people. Their knowledge of disease, however, is founded on little else than superstition, and their treatment is in accordance with their foolish theories. Consequently, one of the greatest discouragements and trials which a missionary meets with, is the apostacy of not a few of his converts in times of sickness. Urged by the advice of heathen relatives or friends, or overcome by the power of former propensities, it too often happens, at such times, that weak professors allow heathen rites to be performed and sacrifices to be offered, to gain the favour of the gods, or to appease the anger of the devil, and thus, as they hope, secure their recovery.

"In our schemes, therefore, for promoting the evangelization of heathen nations, in order to counteract this evil, the importance of recognizing the healing art as the handmaid of religion is plainly indicated. What has thus been joined together and forms a part of almost every false system of religion let us not put asunder; but let sanctified medical skill go hand in hand with our teaching and preaching, and a powerful auxiliary to our missionary agencies will be gained.

"Viewed in this light, too much importance cannot be attached to that department of medical

mission work, which, wherever medical missionaries are located, is now being actively prosecuted, namely, the training of native agents to labour among their fellow countrymen as medical catechists or evangelists; for, just as such an agency is incorporated with our ordinary missionary schemes, with God's blessing, will the evil to which we have referred be successfully combated and removed.

"IV. A glance at the subscription lists at the end of this and former reports, will show that this is a department of mission work carried on, in all its details, without our having to draw upon the Society's funds for any help. So thoroughly does this benevolent agency commend itself, that I am more and more convinced that rightly directed efforts would secure for mission hospitals, wherever they existed, even were they a hundred-fold more numerously established than they are, the support and sympathy of the wealthy in the community around, to an extent that would render them independent, or nearly so, of home aid. From the first, I have never been under the necessity of applying for pecuniary aid from the Society; and, with the exception of the missionary's salary, I believe a mission hospital might form a part of every mission circle, without taxing the Parent Society with any additional expense. Indeed, the native community of a district in South India have lately offered to build and maintain a mission hospital, if a sister society, to which the proposal has been made, undertakes to send out and support a fully qualified European medical missionary.

"V. Though at the risk of being charged with egotism, I can allow no false delicacy to prevent me making use of another powerful argument in favour of medical missions.

"A missionary, in losing the wife of his youth under circumstances which, had medical aid been available, her valuable life, in all human probability, might have been saved, was led to say that he would fain stand by her grave and lift up the voice of his appeal for medical missionaries, to co-operate with them in their labours of love, and tend them in times of sickness, till it was heard all over his native land, and responded to by the Church of Christ.

"The medical care of the missionaries and their families has formed no small nor unimportant part of my work as a medical missionary; and in the discharge of this responsible duty I have always found much comfort and satisfaction, and have received many proofs of gratitude and confidence. I can safely say that the missionary brethren and their families, comprising our mission circle in South Travancore, deem it no small privilege that there is a medical missionary amongst them, there being no other medical man within a distance of forty or fifty miles from most of our home stations.

"It is a great pleasure, too, that we are able to offer to members of our mission circle, from time to time, a temporary residence under our roof when medical assistance is required; and thus a saving of expense to the Society, and of time and trouble to the missionary, is frequently secured. And surely this is no weak argument in favour of the employment of this agency, as a part of every localized mission organization, especially in spheres of labour far removed from the advantages of civilized society.

"Such are a few considerations, well worthy the attention of the friends of missions, suggested by some years' experience of medical mission work in a heathen land.

"Christianity, philanthropy, and patriotism unite in urging the claims of this noble enterprise; and, in a professional point of view, its claims are no less valid. A regard for the interests and honour of our profession, and a due appreciation of its high and holy aims, should impel its members, individually and as a body, to advance the cause, and lend it all possible countenance and support. The most promising fields for medical missionary labour present the widest scope for original medical and scientific research; and to medical missionaries at present in the field, we are, as a profession, much indebted for some most valuable additions to our Materia Medica, and for many interesting and important contributions to our medical literature.

"May we not hope, therefore, that the day is not far distant when an enterprise, presenting such claims, will receive the sympathy and support which it merits, and that, ere long, many young, devoted, pious members of our noble profession, content, for the present, with the rich reward of doing good, and with the prospect of richer blessings in store, will be led to consecrate their talents and skill to the glorious work of being the pioneers of Gospel messengers to the perishing heathen, or the valued coadjutors and comforters of the missionary band in many remote, benighted pagan lands?"

Contributions to the various objects of the Medical Missionary Society are received in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W.; in Edinburgh by Dr. Ormond, 43, Charlotte Square.

INTELLIGENCE.

England.

(From our own Correspondent.)

The Ritualistic Commission has continued to excite interest. A discussion has taken place in the House of Lords in connection with it, bearing on the powers of Convocation. The Archbishop of Canterbury had pledged himself, in a letter, that no change should be made in the Services without consultation with the Convocations. The Earl of Shaftesbury disputed the power of the Convocations to interfere with legislation affecting the Church. The Earl of Derby signified that the Convocations would be consulted, as a matter only of courtesy. The Bishop of London clearly showed that the Convocations had never been recognised as having any legal authority. The Archbishop of York is taking a most decided part in opposition to the Ritualists, and has received and acknowledged several memorials thanking him. In one of his acknowledgments he says, —"The crisis is indeed most important, and in my humble judgment the time has fully come when the clergy and laity who wish to see the doctrine and worship of our Church preserved in safety, should express their opinion of the recent attempts to change, without authority, the one and the other." A public meeting, which was numerously attended by persons of the Evangelical school of the Church, has been held in St. James's Hall; speeches were delivered by Dr. M'Neile and others; and the proceedings were enthusiastic.

At the Tercentenary Banquet held recently in Rugby, the Bishop of London said :—"He had sometimes wondered what it was that gave such marvellous popularity to the life of Dr. Arnold when it first appeared before the world. True, the character of the man was sufficient to recommend it to persons who were able to enter fully into his sentiments, and to appreciate the greatness of his character. He thought his popularity, both in this country and in America, was mainly to be attributed to the fact of his living fully abreast of the age, and fully understanding the wants of the nineteenth century, that he might be a man who entered fully into all the politics of the Church of Christ. The same thought had suggested itself to him when their dear friend (the late Bishop of Calcutta) who had lately departed from amongst them, was so suddenly called to his account. What was it that gave to him that marvellous power in India, so that no bishop who had gone before him, though great were the names of those who had filled the see, had had the same influence as he had? What enabled him to exercise this influence over governors-general, over judges, and over military and civil servants of the Crown in that land, except that same testimony which his life always bore to the fact that a man zealously devoted to secular education, and fully alive to all the wants of the age in which he lived, could also manifest to those around him that, with all those things, he could be a devoted servant of the Church of Christ?"

The Wesleyan Conference meets at Bristol on the 25th instant. The preliminary committees met ten days before these committees, which are in number eleven and in character departmental, are mostly composed of ministers and laymen (nominated by the previous year's Conference), and review the proceedings in each branch of affairs during the year, with a view to the recommending to the Conference of such measures as in each case may seem to be advisable. The July Examination is one of the signs of approaching Conference. The candidates for the ministry, having just passed the Circuit Quarterly Meetings, and then the yearly District Meetings (which latter are composed wholly of ministers), are called upon to present themselves before a large committee of ministers in London, whose business it is to examine them and report to the Conference. That assembly, on authority which it trusts, thus becomes acquainted with the character, abilities, and attainments of each. Some the Committee recommend for immediate appointment; others for reception into one of the Colleges, either because they know so much that they might with advantage be taught more, or because they know so little that it is advisable to put them through some course of training; others again they may not recommend at all, finding them not sufficiently promising on any account.

Ninety-one (the odd man being a Frenchman) have just undergone this ordeal. Each had to furnish a manuscript discourse and to preach a sermon, a member of the committee being one of the congregation. The general examination embraces Greek, Latin, mathematics, natural philosophy, history, grammar, composition, Scripture knowledge, and other subjects, and is conducted first by means of written papers in answer to questions, and afterwards *vivâ voce* in full committee.

The thirteenth annual meeting of the Turkish Missions Aid Society was recently held, under the presidency of the Earl of Shaftesbury. Dr. Holt Yates, the hon. secretary, read the report of the past year's proceedings in the five missions of Western Turkey, having Constantinople for its centre, Eastern Turkey, Central Turkey, Syria, and Nestoria, showing that large bodies of Moslems, Armenians, Bulgarians, Mahommedans, Persians, Syrians, and Greeks have adopted the Christianity of the Reformed Church, and in that faith are supporting very many places of worship, with native pastors, schools for children, and theological seminaries for the youth of both sexes. Two remarkable cases of the conversion of a Persian and a Turkish officer, together with his wife, were mentioned; and at one place the Pasha of the district had been induced to attend the service. At Oorfa, the ancient Ur of the Chaldees, ninety new members were added last year to the number of the converted. The meeting was addressed by the Rev. M. Parmelie, missionary at Erzroom, in Armenia, who expressed a hope that no mistake would be made in the reception of the Sultan, or he might return to Turkey under great misapprehension. The English people should take every opportunity to show him that they had no sympathy with the corrupt system of government that prevailed in his country, where woman was degraded below the condition of a slave, and justice could be obtained from the law by those only who were sufficiently wealthy to be able to bribe its administrators. Above all, we should do nothing that could lead him into the error of supposing that the demoralising spirit and tendency of his religion found any countenance in Protestant England. The Rev. C. Wheeler, missionary at Kharpoot, in Asia Minor, said :—"The Turkish empire could not continue much longer in its present position. If it should please the Almighty to cause its downfall, we might then have to consider what should be the destiny or allotment of all those vast fertile provinces now composing the empire of Turkey, and teeming with enormous populations. The Turkish Government were far in advance of their people, and if they were left to act according to their own judgment, a great many beneficial reforms would be introduced into the country, and he hoped this society would be enabled to redouble its efforts, and assist them in spreading over some of the most beautiful provinces on the face of the earth the great moral and social blessings of civil and religious liberty."

La Semaine Religieuse, the leading Roman Catholic religious periodical of Paris, says :—

"The return of a large number of schismatics to the centre of Catholic unity is now more than ever occupying public attention in England. It becomes more and more evident that for the last quarter of a century that country has been awakening to the faith of its fathers. In the presence of conversions, as striking as they are numerous, taking place in the highest ranks of the aristocracy and of the National Church, it is being asked if the schism of Henry VIII. is not endangered, and what are the measures to be taken in order to consolidate or replace it? This is the question which now occupies the public mind. It is discussed by artisans, by the middle classes, by the aristocracy, in the Universities, by the clergy, and by the Government. The chief organ of public opinion, the *Times*, lately exhorted its co-religionists to be upon their guard, for (it added) 'a great revolution is at hand.' . . . . . The progress of Ritualism in England is a most remarkable religious development. This name is applied to the spontaneous innovations of a large body of Protestant ministers, who not finding Anglican practices sufficient to meet the requirements of faith and piety, are introducing into their worship Catholic rites and ceremonies, even down to the ancient ecclesiastical ornaments. Thanks to the impulse given by the celebrated Dr. Pusey, some Ritualists have even endeavoured to re-establish the practice of Confession; others have petitioned their Bishops and Archbishops to establish religious communities, in order that each one may the more easily correspond to the grace of God and work out his salvation. But the chief meaning of Ritualism is the proof it affords of the insufficiency of Protestantism to satisfy the spirit of faith and piety which animates to so great an extent the majority of the English nation, and that only in the Catholic Church will it find what it so vainly seeks in schism and heresy."

The *Weekly Register* says :—"A correspondent wishes us to notice the fact that within the last three months four English ladies of the highest rank—a duchess, a countess, a dowager-countess, and the wife of a baron—have all been received into the Church. But although the information is perfectly correct, as we have reason to know, we think it more judicious not to publish particulars, as it is certainly better that these ladies should not have their names paraded in the public papers. We can assure our correspondent that among all ranks of society, what Protestants are pleased to call 'the movement towards Rome' never was more general than at present, nor the individual gains we make to numbers more satisfactory in every way—not even in the old days when the 'coming over' of the band of good men of Littlemore created a panic throughout the ranks of society. Besides this, there is another thing very much in our favour. There is now hardly a family in the land belonging to the higher middle classes, in which one or more Catholics are not to be found. This of course makes the path smoother for those who determine to join the Church."

Scotland.

(From our own Correspondent.)

There has been, as usual, after the General Assemblies, a lull in Scottish ecclesiastical affairs during the past month. There is, therefore, but little to report. Preaching in the open air and other evangelistic agencies have begun, and will be pursued vigorously during the month of August. The admirable concluding address of Dr. Crawford, moderator of the General Assembly of the Church of Scotland, has been circulated far and wide. It is reported that Dr. Norman Macleod will go to India, as requested, in the winter.

The Foreign Mission Committee of the Free Church of Scotland have made an appeal to the wealthy members of that church on behalf of a scheme which they have resolved to set on foot for providing manses for their missionaries in India and South Africa. The rents of houses in both these quarters of the world have greatly risen of late years; and it has been found that the missionaries are only able out of their own incomes to procure premises of a most unsuitable kind, and the occupation of which tells upon their health. It is therefore felt that even on sanitary and economical grounds something must be done to originate a fund to build or purchase manses; and hence the appeal just made.

Dr. Buchanan, the Convener of the Sustentation Fund of the Free Church of Scotland, lost not a moment after the rising of the Free Church General Assembly, in following up the resolution to endeavour to raise the stipends of all the ministers of that church to at least £200. The seventy-one Presbyteries of which the Free Church is composed, were grouped into seven sections, and two deputies were appointed to visit each. The men selected for the work were able and energetic; and they have entered upon it *con amore*. Dr. Buchanan himself was appointed along with Mr. George Meldrum, the depute clerk of Assembly, to visit eleven of the Presbyteries, being one of the groups. It is gratifying to find, from a letter published by Dr. Buchanan, that the leading laymen throughout the Free Church are bestirring themselves in the matter, and that everywhere he and those associated with him have been cheered by the reception they have met with.

Ireland.

(From our own Correspondent.)

If discussion may help to a better understanding of the ecclesiastical problems of Ireland the public will soon be well informed; and for the welfare of the people and the interests of religion, it is desirable that the information should be widespread. It cannot be too often repeated, that for years the extreme and bigoted faction of the Roman Catholic Church have worked with a hearty unity for ends which would not be to the advantage of the country. By moderate statements of their aim, by dwelling on measures that are only preliminary, and by concealing or disguising their real objects, they have enlisted a support that their ultramontanism might have repelled; while the pictures they have drawn of a vast people meekly enduring wrongs and intolerance, and punished for conscience' sake, has enlisted sympathy and lent an indulgence to their views on the plea of toleration. On the ground of conscience, they claimed the full support of the State to all monastic schools; on the same ground they now claim the control of the education of their children; and as soon as an unsectarian university drew the Protestant and Roman Catholic youth together, they claimed on the ground of conscience a university of their own. The result of these concessions would be that the education of four-

fifths of the country would be in the hands of a determined, rigid, and retrograde faction of the Church of Rome. Their consciences admit no more Government interference than the distribution of the Government endowment. For the lessons, the books, the examinations, the entire education, they must hold themselves responsible. This is the real issue: whether the Roman Catholic ultramontanes of Ireland are to educate the entire Roman Catholic population in school and college as they please, drawing at the same time on the State for the support of their schools and university. Up till now they have not carried the good sense of the laity with them. In a correspondence that has passed between Dr. Woodlock, the Rector of the Catholic University, and Mr. Lowe, it is elicited that, in spite of the hostility of the Church and the most violent denunciation, 220 students braved ecclesiastical censure last year to attend the Queen's colleges, and 152 only were found contented with a college of their own. Nor has any real charge been brought against the Queen's colleges,—nothing but that they were not controlled by a bench of Romish bishops. It is a matter vitally affecting the condition of Ireland. To concede the demands that are made will destroy the best hopes that have been entertained of the country, and prepare the way for a reign of bigotry as intense as in Spain. Meanwhile, three projects of university uniform are suggested: the throwing open of the fellowships and other dignities of Trinity College; the creation of a third, or Romish, university by charter of the State; and the establishment of a university to include the various denominational and undenominational colleges of Ireland.

The Church Education Society has recently appealed urgently for help, lest its training and inspection should be paralysed. The position of the Church to the State, like that of Education, comes up for frequent debate. The Bishop of Down has been proposing vigorous remedies, reducing the prelates by five, and the beneficed clergy by 1600; but the proposal has drawn forth remonstrance equally vigorous. The Ecclesiastical Commissioners have reported 12 churches completed, 4 that they are helping to erect, and 27 that they are helping to enlarge. These grants amount to over twenty-two thousand pounds, the repairs and expenses of churches to nearly twenty-six thousand more. The sudden death of the Bishop of Derry places the most valuable see in Ireland at the disposal of the Government. Dr. Higgins, who was in his seventy-fourth year, was a Cambridge man, and had been Dean and Bishop of Limerick before he was translated to Derry in 1853. But one name has been prominently mentioned as that of his successor—Dr. Alexander, the Dean of Emly, a clergyman equally known and loved on both sides of the Channel, and recently a candidate for the chair of poetry in Oxford.

A correspondence has been published between the Christian Brothers of Tuam and the Dean of that town on the vexed subject of Controversial Placards. The Brothers "will feel obliged if no more of these most offensive papers" will be sent to them. They marvel at the Christian charity which does not spare "the Catholics, whose feelings are deeply wounded by the blasphemous expressions." They speak of persons "pretending to have reverence for Holy Scripture, yet causing Scripture texts and holy names to be trampled under foot on all the roads." Mr. Seymour replies that the Roman Catholics of Tuam are all his parishioners; that it is not blasphemy to expose error; that though he will not place the Roman Catholics in the category of Hindoos and Mahometans, yet "they err most grievously in worshipping that which is not God;" that he would be sorry to consider them hypocrites, and therefore hopes that they will yet see the need of coming out of their Church; that "'tis true we are told in Holy Scripture not to cast our pearls before swine, but I do not look upon my Roman Catholic parishioners as swine,—numbers of them reverence the Word of God;" that he does not scatter the handbills to be trampled on; but that the priests do not warn their flocks against that sin, and even employ drunken men to tear them up; and that he "prays for their conversion, and that soon they may be Christian Brothers, not in name only, but in deed and in truth."

The Wesleyan Conference, which we noticed last month, continued its sittings in Belfast. The ordination of four ministers, the brilliant oratory of Mr. Punshon, the reception of the deputies on their return from America, and the presence of many ministers of repute, lent the meetings much interest, and the largest churches and hall were crowded. It was desired to nominate Mr. Nathan, who is an Ulster man by birth, for the presidency of the college, and Dr. Crooke for the head mastership. Mr. Nathan, however, is one of the secretaries of the Wesleyan Missions, and the Mission Committee, by a majority of one, have refused to loose him, a decision which has been appealed against to the Bristol Conference. The

deputies to America reported their encouraging reception and their success in procuring an endowment for the college. It found that the emigration, if it reduced them in Ireland, added to their strength in America; and Dr. Scott mentioned the curious fact, that when at a Methodist Conference in Canada, in 1864, he found that 700 of the ministers, though born in Canada, were of Irish extraction, and that 100 have actually been born in Ireland. The amount contributed by Wesleyans in Ireland to their missions was stated to be £5,551, about equal to the grant made to the Irish Conference from this society. It appeared also that some of the Irish districts reached a higher average of giving than any of the English, Dublin ranking highest with 12s. 0½d. from each member for the year, Waterford next with 10s. 3¾d., then Cork with 9s. 3¾d., and only then, York with 9s 0¾d. Ireland, however, sunk lower than any district in Great Britain, descending to 1s. 7½d. The average mission contributions of Wesleyans is 1¼d. a week per member. The Wesleyan Church accommodation in Ireland is 55,554; the debt, £8,681, which was reduced by one-fifth during the year; and it was stated that a few gentlemen in Belfast have subscribed £300 a year for four years for Church extension there.

The Sabbath School Society of the Presbyterian Church has held its second Conference in Belfast. About a thousand teachers and more than a hundred ministers met, and, during two days, discussed some of the most important practical details of Sunday School work. It was recommended a class should be in every school for the training of teachers. The literature of the Sabbath School was explained with great clearness in an admirable paper, and suggestions were thrown out in connection with the teachers' books and the scholars, that, if adopted, would wonderfully help and elevate Sabbath School work. Attention was turned to infant classes, and the necessity of having them in one room, and not subdivided among many teachers. From the paper on the government and discipline of a school, it appears that there was need of much reform; of better rooms and more punctuality, and the building of rooms for Sunday schools alone was suggested. "Let the scholars come five minutes before the hour, the teachers five minutes before the scholars, and the superintendents five minutes before the teachers," was the frequent hint thrown out. Prayer and praise were dwelt upon as peculiarly the expression of the children's minds, and that they should be manifestly that, and not, as often happened, the expression of the thoughts of men and women; while the propriety of a common hymnbook and of singing lively tunes and chants was also considered. Adult classes and teachers' meetings were brought forward, children's giving, and Bands of Hope. It was mentioned that the Wesleyans in Ireland have relatively eight or ten times the amount for missions from their Sunday schools; and the hope was expressed of a missionary museum accessible to children, and from which missionary objects could be borrowed, to interest particularly schools. Dr. M'Cosh, who was appointed to answer the question why is there not greater success attending our Sunday schools, laid the want of it on the unskilful and insufficient use of means, and also, as it might be, their unbelief. They wanted such a time of revival and vivifying as they had in 1859. Why not agree to ask God to give it to them? The importance of mission schools was affirmed, and statements of the vast numbers that were untouched by the Sunday School made a sad and deep impression. During the Conferences which were held during the days and evenings, there was a breakfast, attended by all the members; and there were meetings of the children, of 5000 in one, where addresses were delivered, and the children sang their hymns to one of the finest of modern organs. The interest taken was very wide-spread. The meetings were presided over either by clergymen, so well-known as the Moderator or Dr. Cooke, or by earnest laymen from various parts of the provinces; and deputies were present from the Sunday School Unions, and from America.

In this and many other movements the Presbyterian Church is at present taking an active and honourable part. The movement to increase her new church and manse fund, and, if possible, to double it, so as completely to extinguish the debt on the church buildings, is favourably met by the people; while it is suggested that churches commenced after the fund is dispensed, should be allowed to share in an annual fund in aid, and so the debt be extinguished as it arose. The probability of a dissolution of the present relations between Church and State affects this Church as well as others; and, while some members are laying down the theoretical right of the State to support the Church, and their duty to yield that support more liberally, others are leavening the Church with the idea of a Sustentation Fund. The proposed memorial to Professor Gibson has

been warmly taken up, and £1,400 have been already subscribed. There are to be students' chambers, with a reading room and common hall or dining room. Among the candidates for the vacant chair, there is one name eminent, the Rev. Henry Wallace, the author of "Representative Responsibility," and a man of unusually large gifts, and power of attracting or guiding younger minds. The election is to be made at an adjourned meeting of the Assembly on the 14th of next month.

The Reformed Presbyterian Synod met in June. The propriety of relinquishing the proclamation of banns of marriage was discussed, but a decision was deferred till next year. The Eastern Reformed Presbyterian Synod met in Derry. Deputations from Scotland and America addressed the former synod, and from Scotland alone the latter.

Another prelate of the Romish Church has been cut down, the Bishop of Ardagh—the *Young Bishop* as he was called—having succumbed to malignant fever, caught in visiting the poor. The devotion of the Romish clergy to the poor of their flocks is exemplary, and is paid back by the devotion of the poor to them. At the funeral of the Bishop of Soldeg, on Sunday, the 14th of July, the procession that wound through Dublin numbered nearly forty thousand. The Bishop of Ardagh had arranged a visit to Rome last month, where the Irish bishops made the largest show of any foreign country except France and Spain, and will return no doubt more ultramontane than ever.

The Believers' Meetings have been held as usual in Midsummer, and the attendance was, as usual, large. The Exclusive Controversy, that has divided the Plymouth Brethren in England, is also distracting them here. Meanwhile, the Churches pursue their work, and faithful men lean more upon one another.

France.

(From our own Correspondent.)

MAXIMILIAN,—Berezowski's pistol shot,—dark shadows passing over bright days! If ever Napoleon III. had proud moments they must have been this year, when crowned heads have hasted to turn to account the Universal Exposition, filling Paris with their splendour and the Tuileries with their political combinations, to be revealed ere long. But if ever darkness marred days of splendour it is now, when two bloody pages are added to the record of Cain's followers. Of the details of Maximilian's end we are yet ignorant; but it has amply confirmed the unpopularity of the Mexican expedition, and it is a dangerous chivalry, if chivalry at all, for Napoleon to give the diamond star to the minister Ronher, who supported him in his western ambition. Berezowski has probably been spared the scaffold by the shot that killed Maximilian. His youth and his quiet life have passed for extenuating circumstances, and he is condemned to forced labour instead of death. This is well received by the public. The Mexican tragedy brought out good and bold oratory in the Chambers, and the Government heard hard truths. An odd question was brought before the Senate respecting the choice of books for popular libraries; the Society of St. Vincent de Paul at St. Etienne took alarm at certain books of current literature finding their way into the people's circulating library, and flew for Government protection! It was discussed instead of declined as no business for the Senate, which was not instituted to form an Index expurgatorius in the detail. These popular libraries are under the direction of a committee nominated by the municipal council of each town, and that of St. Etienne had admitted Voltaire, Rabelais, Proudhon, and a long list of others.

While France is rushing down the gulph of godlessness, drawing Europe with her, the Pope is preparing with his 500 bishops, met to celebrate the eighteenth centenary of Peter's death, for a general council. Ultramontanists are pushing him and them on to the rock which is far different from what they think,—a rock upon which they must split. Who will fly off to the true foundation? Surely, in the interval every effort should be made to pour light in upon the priests and prelates! France is not like England, she has not forgotten what Rome is; but while Romanism is urging France into materialism, Rationalists are tripping England over into Romanism. It is incredible to us! but Pharisees and Sadducees ever play into each other's hands, and join against the sect of the Nazarenes!

At present things take their course; a paper may seriously publish that a mother obtained the conversion of her son, by causing him to drink daily, unknown to himself, a few drops of *Salette water!* And another may "regret in the name of *morality*" that the Freemasons, after deliberation, would not give up the formula—"To the glory of the Grand Architect of the Universe." The battle is to come.

A splendid day was the 1st of July, and a gorgeous scene was enacted by crowned heads and visitors in the Palace of Industry: 16,000 guests, 1,200 musicians surrounded the twenty throne-like seats on the lofty platform. And when guests, musicians, and royal personages and suites were assembled, they filled with splendour a hall which did honour to the occasion, but which was far outdone by the brilliant multitude. Heavy hearts were there, for the fate of Maximilian in Mexico was whispered abroad, and no one was surprized at the gloom which appeared on Napoleon's brow, and which was long wearing off. But the prize-giving passed off well in presence of the Sultan and various princes and princesses.

Among the prizes given were *silver medals* to the Society for Promoting Christian Knowledge, and to the Sunday School Society of London. *Honourable mentions* to the Bible Society of Wurtemberg for its books for the blind, the Dresden Moravian Brethren's School, for their samples of writing, and to the Bible Society of Florence.

Several honours have been conferred on Protestants. Three out of four prizes of 10,000 francs, instituted by the Emperor for those who sought the welfare of the population, were gained by M. de Dietrich (forges of Neiderbrunn), M. Guldenberg (forges of Zornhoff), and the manufacturers of Guebwiller. Five honourable mentions out of ten for the same virtue were received by French Protestants. Eight recompenses for printing, or educational work, fell to the share of active Protestants. M. Fred. Monnier and four others received the decoration of the legion of honour.

The English exhibitors have now mostly left Paris, their goods being given in charge to foreigners. They steadily resisted every attempt to induce them to relax in their Sabbath rest; and even the British naval and military exhibitions in the park, which were the last to rally around the English protest in honour of God's law, now relinquish all attendance but that of a simple sentry as guardian.

This sincere testimony, silent and thorough, is striking, as it necessarily appears a peecuniary loss in the eyes of other exhibitors. The vehemence with which, however, the British workmen assert their *right* to rest on Sunday is striking.

Their souls have been and are cared for. There are evening meetings in and out of the Exhibition for them. Several have found salvation in these meetings.

The Sunday service in English at the *Salle Evangélique* is a *delightful* failure (!) there being no exhibitors in the palace or park to attend it, and scarce a dozen English people attracted by the service,—or rather by some celebrity duly advertised,—to pay their entrance and go to the Champ de Mars on that day.

The real use of this hall is not yet attained, the nature of the auditory not having been understood or taken into account. The door stands open all day, and curiosity induces people to follow one another up the steps, on one side of which sits a valet whose duties are to hand papers giving account of services, but who cannot speak for a Saviour whom he as yet knows not. Sometimes fifty people press into the door, look at a dark painted room full of chairs, gaze at three texts painted up over the platform, receive a tract from a good old peasant who does his best to say a word for his Lord, and go out again. This continuous stream of people, increased by the slightest sound of organ or living voice, needs to be arrested,—induced to stay and hear words whereby souls may be saved. Now it is an obvious fact that this cannot be effected by university essays, exhortations, or sermons, which, though more or less bearable in Protestant Churches by drilled congregations, cannot touch the mixed masses.

The visitors from towns are exceedingly favourable to Protestantism; the villagers are curious: *both* ask us for bread,—it is cruel to give them stones, were they even polished diamonds! Priests and other parties, who would not brave opinion by going elsewhere into a Protestant place of worship, fear not to enter here. Oh! then for Pentecostal wisdom to seize on the glorious opportunities given all day long to preach a living, loving, almighty Saviour to these perishing ones! Various means are yet being tried; and now and then, when a man *can* speak to his fellow-men about their real wants, real malady, real remedy, the crowd is riveted. But what we long for are evangelists, — bright, bold, burning, outspoken evangelists—no matter of what nation, if he can be interpreted, if he can speak French,—to be given us for a time, to put aside the subjectivities of the schools, and to speak of Christ in Christ's name. An unique opportunity is offered; the crowds who flee from, or carelessly pass by, our Paris churches and preachers, are ready to flock in here; there is no opposition; men in power see in things spiritual the only counteraction to the materialism whose awfully-looming results terrify them; the priests of Rome openly say that our books are good for the population, and often

induce those who hesitate to receive and read them; the people who know any thing of our glorious past history expect to be moved, those who do not are looking out for something better than what they have. We call, then, urgently on British Christians who have subscribed their gold to build this hall, to send us in succession (but each for a sufficient length of time) the best and most useful of their popular evangelists,—the men whom the Lord himself has most used to save souls. Time is passing, the golden opportunity will soon be gone.

The Bible stand, Bible society, and popular publications, are now thoroughly popular; the stream is constantly directed to their various distributors, and many of these have been fairly overdone with the incessant demands upon their activity.

Many blessed results are known to the workers, many precious souls are saved; but private details of this nature cannot be brought into the public press.

The exposition has brought to Paris not only kings and princes of nations, and kings and princes of science, but many Christian men devoted to making others, through the knowledge of Christ, kings and priests unto God. Some of these, though few we fear, have visited and become interested in the Protestant works of charity and schools in Paris. These are increasing in numbers, and many are well worth visiting.

The Sunday School Convention sat for three evenings, and although partaking of the general malady of lengthy reports and consequently giving less time than desirable to the interchange of varied thought, is likely to give a happy stimulus to the great work in France. Delegates from various nations were there, and attention was called to the real aim of Sunday Schools by Pastor J. P. Cook, Mr. Hammond and others, viz., the conversion of children. The first Sunday-school in France is stated to have been formed at Bordeaux in 1815; now we have 574 with about 35,000 children. May the Directors of the Society, as well as those of individual schools, have a single eye to the salvation of the children! The treat prepared for the Paris Sunday-schools on the 4th of July was a failure, the schools present being few from various prudential reasons, and just as the children arrived at Saint Cloud a drenching rain sent them home. A small book had been prepared for them by the Sunday School Society, but it was not distributed; the children took home small gospels and tracts unexpectedly given to them by unexpected friends whom they met on the way. When will our Societies understand that the word of faith and power is ever needed by every individual, every class, every age, and that this word of faith and power is the simple Gospel of Christ?

The festival of the schools of the Augsburgh confession took place according to annual custom; about a thousand children met in the Church of Redemption.

In the Chapelle de Nord an interesting meeting was held on the occasion of the close of the winter courses of instruction given to women of the working-class by free agents, Christian ladies and gentlemen, teachers and professors, who have devoted their evenings to the work. This is a commencement of action upon the masses which is likely to produce much good, and the free-church initiative is already provoking other churches to emulation. The two evening-schools participated in the animating gathering, and with their friends filled the chapel. The school of the Centre, now in its second year, gave its number of admissions during the winter as 221; and the Northern in its first year, 120. The progress made in reading, writing, singing, and in some cases geography and arithmetic, are what could be expected from intelligent and industrious women. 160 received as souvenirs a book chosen by themselves from a prepared list; 51 Bibles were chosen, principally by those who had none at home.

On Whit-Monday and Tuesday, the Conference of the Free Churches of the Seine took place. The confession of want of life in the six represented, will be a step forwards if eyes and heart are thereby turned not forward to some future development of religious knowledge, but backward to Him who said: *If thou knewest the gift of God, etc.* The churches are those of Gaubert, Saint Antoine, Saint Maur, Nord, Luxembourg, and Taitbout; the latter has drawn round it the posts of the Centre, Neuilly, and Batignolles. The *necessity of serious science in the church*, *systematic liberality*, and *the necessity of manifesting our faith*, were subjects treated by three able orators.

Additional care is being taken of the sick, of the aged, and of the fallen, by the enlarging of existing establishments, or the creation of new ones.

It has been pleasing to see the Protestant sovereigns who passed Sundays in Paris, attend the simple Protestant worship. The King and

Prince Royal of Prussia were at the Billettes on June 9th. The Grand Duke and Duchess of Mecklenburgh were present the Sunday after. These distinguished visitors went to see various schools belonging to the Lutheran church. The Prince of Prussia while being conducted by the Prefect of the Seine over the new park of Chaumont, perceived the pretty spire of the modest Protestant church of Petit Bois, and immediately desired to visit it; he was charmed to find it, and the work of education and charity which surrounded it, to be the fruits of faith of an old school companion of his, Pastor de Bodelswingh.

Several additional Consistories are petitioning for the restoration of the Synods of the Reformed Church. Last month several influential orthodox members had a prolonged interview with the Emperor on the subject.

The Rationalists have opened a church they have built at Neuilly near Paris, but by strange perversion of language they call their work in that place, the Evangelical Alliance!

The students of Montauban sent a request to Mr. Pécaut to deliver lectures to them; he gave five on the Supernatural; attributing the Resurrection of our Lord and all his miracles to legendary lore, and denying that the old Testament prophecies have anything to do with Messiah.

M. Bois, the regular professor of Theology of the faculty, is preparing a refutation.

Belgium.

(From our own Correspondent.)

GREAT satisfaction is felt at the result of the election of a successor to the late E. Vent, as pastor of the national church in Brussels. The majority of the Consistory are understood to sympathise rather with the broad or liberal school of theology; but they nevertheless decided unanimously to name none but a man of orthodox views. M. Rochedieu, formerly pastor of the Walloon Church at Leyden, is decidedly evangelical, as are now all the French and Flemish pastors in Brussels, both national and independent. The choice of M. Rochedieu is not merely important from the influence of his teaching on his own congregation, but also from that he will, from his position, exert in the synod of the national churches (those officially recognised and receiving a stipend from government.)

The consecration of two young Belgian ministers is another event of interest as evidence of the progress that Protestantism has made among the young. They were both formerly Roman Catholics, and after finishing their studies at the theological school of Geneva, have now entered the service of the Belgian Evangelical Society, through the instrumentality of which they were first led to study the Scriptures, and after receiving them as the rule of their lives, to consecrate themselves to preaching the gospel among their fellow-countrymen.

The Annual Meetings of the Synod of the Churches in connection with the Belgian Evangelical Society will take place this year on the 13th August. Deputations are expected to be present from England, France, etc. The society has lost a staunch friend and noble benefactor in the person of the late Mr. Henderson of Park, and since then has had to deplore the death of another devoted friend of their work, Professor Gibson of Belfast.

The Catholic papers announce that "the third session of the general assembly of Catholics in Belgium, organised with the approbation and under the auspices of the Belgian Episcopate, and to which the Holy Father has vouchsafed to send beforehand his benediction, will open on the 2nd September, at Malines. Numerous adhesions from eminent personages have already been received, and the Congress of 1867 promises to be in no way inferior to those which in 1863 and 1864, attracted so much attention and such remarkable results."

The *Revue Générale*, which was one of the results of the Congress of 1864, publishes an article by a M. Mané y Flaquez of Barcelona, on liberty of worship in Spain, to which the editor has prefixed a note explaining that, although devotedly attached to the constitutional institutions which are so admirably suited to the circumstances of Belgium, he does not consider himself bound to regard them as equally applicable to all the nations of the globe. That all parties in Spain are hostile to the introduction of the liberty of worship, is, he says, a fact which deserves to fix our attention, and of which it can but be interesting to know the causes. Thinking that the subject may also be interesting to the readers of *Christian Work* I will give in as few words as possible the substance of M. Mané's apology.

To prove that intolerance is in Spain a thing of the past, he points to the difference between the article of the Constitution of 1812 and that of

1843, relating to the liberty of worship. In the former it is as follows: "The religion of the Spanish nation is and shall perpetually be the Catholic Apostolic and Roman, the only true religion. The nation protects it by wise and just laws, and at the same time forbids the exercise of any other." The Constitution of 1843 (which in this respect scarcely differs from its immediate predecessor of 1820) says: "The religion of Spaniards is the Catholic Apostolic and Roman. The state undertakes to maintain the Catholic worship and its ministers." But the tolerance implied by this article is thus limited by the Penal Code of 1848:—"Whoever shall celebrate the public ceremonies of a worship other than the Catholic Apostolic and Roman shall be punishable by temporary banishment. This code, however, abolishes all the old pains and penalties relating to religious offences. No man can now be proceeded against for his religious opinions or principles, provided he commits no overt act of opposition to the Catholic religion." Such is the extent of religious liberty and toleration enjoyed in Spain. But, says M. Mané, the manners of the people are still more tolerant than the laws, witness the journals and books which are allowed to circulate freely, in which both religion and its ministers are openly attacked. Of the many improbable and absurd inventions of the anti-religious press the case of the too famous Matamoros the destruction by fire of some impious books and the exhumation of a few corpses are the only facts which rest on any real foundation, and do not bear comparison with the persecutions to which Catholics are so generally subjected.

"Matamoros," and here I give M. Mané's own words, as they no doubt only reproduce what is believed by his countrymen, "Matamoros was a hatter, a bad workman, not fond of work, and whose conduct was by no means exemplary. In consideration of a remuneration of five francs a day, which he received from the London Bible Society, he gathered together a few persons of his own stamp, of morals similar to his own, and amidst glasses and bottles he preached the excellence of Protestantism. These tavern predications became so public that the authorities were compelled to interfere; the culprit was handed over to the ordinary tribunal, which, regarding him as an offender against the laws of his country, inflicted upon him the sentence prescribed by the penal code. It is to be remarked that there was no greater severity in his case than still exists in England in respect of religious offences. I remember that Mill, in his book *On Liberty*, mentions four similar cases, which in a short space of time occurred in his own country. The English papers took up this affair of Matamoros, repeated to satiety that Spain was still subject to the persecutions of the Inquisition, and did all in their power to make a tragedy-hero of a poor wretch who was not even fit to become the hero of a Saynète (a low farce)."

M. Mané quotes a speech of M. Olozaga, a declared adversary of the temporal power, and the head of the *progressista* party, in which he, who in his younger days defended, now combats the liberty of worship, which would only destroy the peace and harmony of families, dissolve the homogeneity of the different races which constitute the Spanish people; and, through the rivality of sects, add to and embitter the divisions which political and social differences have already so lamentably multiplied, and it would undermine the very foundation of all political and civil laws.

It was religion, continues M. Mané, that armed the hands which reconquered Spanish nationality and defended its independence. To it was due the discovery and conquest of the New World; and, thanks to it, in 1808 the Spanish nation, dead and almost in decomposition, found strength and courage to rise from its tomb like another Lazarus, and to withstand the hitherto invincible legions of the greatest captain of the age.

Those who argue in favour of liberty of worship say that if it were established in Spain no country would have any pretext for refusing the like liberty to Catholics. The conflict of different forms of worship would stimulate the zeal and encourage deeper study among the priests. It would dissipate that indifference and impiety which are the cancer of the times, while the revolutionary spirit would lose the support it receives from Protestant countries. And again, others are of opinion that such a reform would attract to Spain a number of foreigners whose, capital, intelligence, and activity would be of the greatest benefit to the material interests of the country.

But is it likely, answers M. Mané, that the introduction into Spain of religious liberty would improve the condition of Catholics in China and Japan, or even in Russia or Sweden? If the clergy are deficient in learning, and the same can be said of all professions, is not that solely due to the backward state of the country? Indifference in matters of religion is a moral malady of these times, caused in part by the very controversies

which it is desired to invoke as a remedy, and deplored by men of every communion. Why should it be a curse in Spain, when powerless elsewhere, against the wide-spread evil? Revolutionary opinions are not less prevalent in more tolerant countries; and if foreigners hesitate to devote their capital and their energies to the improvement of the resources of Spain, it is not the religion, but the troubled state of the country, that is the cause. As to those who demand liberty of worship in the name of the democratic principle of absolute liberty applied to all the manifestations of human life, such absurd pretensions have been refuted by the most eminent writers of all nations.

Such is a rapid sketch of the arguments that M. Mané can bring forward in favour of the maintenance of the *status quo* as regards religious liberty in Spain, and no doubt Spaniards and Ultramontanes generally will find them both satisfactory and unanswerable.

Holland.

THE ROMISH CHURCH.

Out of a population of of 3,493,604, there are 1,280,062 Romanists, which is 50,000 more than in 1860. In the year 1864 the population was increased by 31,983. Among the Romanists are 1861 priests, who are stationed at 1069 churches and chapels. The number of students at the seminaries amounts to 1123, being 160 more than in 1860. There are to be found Franciscans, Capuchins, Dominicans, Jesuits, Augustinians, Premonstratenses, and Redemptorists, besides two or three congregations of Brothers of Christian Schools, etc. Among the religious women may be mentioned the Sisters of Love, amounting to more than 1000; the Ursulines, the Ladies of Amersfourt, and the Sisters of the Angels. The two last mentioned, as well as the Ursulines, have boarding schools. The Ladies of the Sacred Heart have only one boarding school, at Vaals, in Limburg. The newspapers say that more than six hundred young people have entered the military service of the Pope. Last year the newspaper, the *Tyd*, collected and forwarded to the Pope about 400,000 francs as a New Year's gift.

Germany.

(From our own Correspondent.)

The attention of Christian people here is still greatly occupied by two questions, one of which I referred to in a previous letter, viz., What is to be done with the churches in the countries annexed by Prussia? the other, Professor Hengstenberg's views of the doctrine of justification by faith, as set forth in a lecture on the Epistle of James, and in an article on the Pharisee and the Woman who was a Sinner. He is charged with verging towards the Romish doctrine of justification by works. Even one of his party, Licentiate Dr. Preuss, the editor of Gerhard's "Loci Theologici," and various other standard theological works, is of the same opinion, and has published his criticisms in Hengstenberg's own journal. The latter now says that all he meant was, firstly, to correct the tendency existing amongst some German Christians to rest in the completed righteousness of Christ, without seeing that their faith *works by love;* and, secondly, that there are *degrees in the fullness of our appropriation* of the justification completely effected by Christ, and offered to us in the Gospel. For my part, I am unable to understand what the last part of the explanation means:—*degrees* in the measure of our *appropriation* of justification!! "Degrees of sanctification" is an intelligible expression; but degrees of justification can scarcely be considered intelligible, save as it is Romish. The controversy is giving rise to no little bitterness. As you in England, so have we here, our High Churchmen, who lay great stress on the clerical office, on sacraments, and on the power of the keys; and of this party Professor Hengstenberg's journal is the principal organ. Not that our High Churchmen here are as far advanced as yours. The stress always laid by the Lutheran Church on the doctrine of justification by faith has hitherto impeded progress Romewards; but inclinations thitherward there unquestionably do exist in a greater or less degree.

A few weeks ago the Annual Pastoral Conference of the pastors in and about Berlin was held here. I cannot say that the discussions were of a nature to further practical objects. The first day was devoted to an address by the chairman, in which the first of the questions referred to above was touched upon; to a lecture by Professor Hengstenberg on the Future of the Jews, in which he vigorously attacked the views entertained by Elliott and other German and English Judæomaniacs, assuming that these views were the prevalent or sole ones in England. By the time the debate was ended, the clock pointed to 12; then came a pause of half-an-hour; and then followed a really practical subject, that of Bible Classes. The meeting was to close properly at

1 o'clock! The second day was commenced by an excellent address, delivered by General Superintendent Dr. Jaspis, of Stettin, which was followed up by a paper and debate on *Religious Tales*. It is sad that valuable time should be taken up in the discussion of themes lacking direct practical value, when the Church has so little hold on the population, as particularly in Berlin, and is so perplexed how to meet the needs, difficulties, and enmities by which it is increasingly met.

But whilst many are unpractical, some are displaying an energy and skill which would soon produce a great change if they were but more widely diffused. Pastor von Coelln, who was called from Belgrade, where he was the minister of the German congregation, some time ago to Berlin to inaugurate a city mission movement in Breslau, is making excellent progress. A few months ago a large house was purchased, to be called "The Evangelical Union House," at an expense of about £2,400. In part of it he resides; part of it is fitted up as a room for meetings for religious and kindred purposes and as a reading-room; another part is devoted to sleeping apartments for respectable young men of the working classes; a further portion forms a lodging house (Herberge) for wandering journeymen of various trades; and there is one room in which guests of better standing can lodge, called the Hospice. There live besides in the house the house-father, with his servants, a town missionary, and a colporteur. The means for bringing these agencies into existence and sustaining them, Pastor von Coelln has himself mainly raised. I have seldom met with a gentleman of more practical energy and tact. He is undaunted by obstacles, is full of faith and zeal, and is well seconded by his devoted wife. Undertakings like this, which met needs that are specifically German, are making their appearance in various directions; but few have at their head a man like Pastor von Coelln. May God prosper him and all his fellow-labourers.

On Sunday, June 9, a collection was made for the Prussian Head Bible Society in the churches of Berlin. The sum realized in, say about 40 churches, was 384 thalers, or rather more than £58, or an average of 27 shillings per church! As compared with last year there was a slight falling off. Surely there must be something needing to be done, when an annual collection for such an object, in about 40 churches, only brings £58. And yet one can scarcely wonder that so little is given, when one reads that during the year 1866, when income was less and claims greater than usual, about £450 of *subscriptions* were converted into capital, instead of being expended in the work of circulation.

Whilst in the rest of the world separated Churches are inclining to union, as well they may, when one considers how united the foes of Christianity are, the strict Lutherans of Germany are becoming more exclusive than ever. Nay, more, it is pronounced now to be an advance to lay stress on the points of difference between them and the sister German Churches, that is, the Reformed Church; namely, on the distinctively Lutheran doctrine of the sacraments. At a conference of 550 Lutheran clergymen, held at Hanover this month, the vast majority expressly approved of a resolution declaring it wrong to admit members of the Reformed Church to the Lord's Table in Lutheran churches, even *as guests*. In a word, the *Lord's* Supper is converted into a *Lutheran* supper; the Lord's Table into a Lutheran table. Clergymen, too, have refused to administer the Lord's Supper to sick Reformed soldiers, or Union soldiers; and, in their zeal, have even gone so far as to exclude Lutherans, from a fear of the possibility of contamination. Would to God there were the same zeal in excluding communicants who show few signs of living faith of any kind!

Spain.

A CORRESPONDENT of an American journal who is travelling in Spain thus writes:—

To the outward eye the Catholic priesthood in Spain have everything their own way. Richly endowed, upheld by Government in the most insolent demand of bigotry, with laws and precedents to favour the persecution of dissentients, strong in the ignorance and superstition of the people, and in that sentiment of devotion which is native to the Spanish race, the clergy are well-nigh absolute in the sphere of religion. At the close of high mass—a service during which all the people prostrate themselves at the elevation of the Host, I have seen hundreds line the path of the archbishop from the cathedral to his palace, that they might kiss the signet-ring upon his sacred finger; well-dressed men, ladies in elegant attire, offering this servile homage, and mothers holding up their children to kiss the hallowed symbol, the dignitary meanwhile moving slow and stately, his long purple train borne by pages, and the way prepared before him by priests and bishops walking two abreast.

Yet there is said to be among the more intelligent a distrust and even dislike toward the clergy, and a growing disposition to throw off their power. One hears this breathed in the seclusion of a railway carriage, when confidence has been established among its occupants, and there are no eavesdroppers. It must not be assumed from this that the Spaniard is ready to turn Protestant, for to him the Church may be an ideal apart from the priesthood; but there is in Spain, also, a true and living Church, numbering, perhaps, some two or three thousand souls, known to each other through a common pledge to renounce the Church of Rome and to follow the gospel of Christ. These brethren meet in secret places, a few only at a time, for prayer and the study of the scriptures; they have their evangelists, they circulate the bible, which is printed privately in Spain itself, and they are strong in the patience of hope.

Portugal.

An evangelist writes from Lisbon:

"The work of reformation is indeed begun in Portugal, by the great mercy of God. I have been working in Azores, where I live, and there we have already a Portuguese congregation. I came here and met another Portuguese Protestant congregation, of about sixty members, that meet secretly on Sundays for Divine service for fear of persecution, as they are poor most of them."

After beseeching help, he continues:

"We have here two priests who have left secretly the Roman Catholic Church, and who desire to make public their belief, but how can they do it? If they are not helped in some way by Protestant Societies, they must starve. They could be employed in these congregations, one in Lisbon, another in Azores, but who can pay them to live?"—*New York Christian World.*

Italy.

THE MEETING OF BISHOPS AT ROME.

There has been an immense gathering of ecclesiastics at Rome to celebrate what is called the eighteenth centenary of St. Peter's martyrdom. Above 500 bishops, assembled from all parts of the world, were present, and the ceremonies were of the most imposing kind. Preparations were made for summoning a council next year. The Pope is in high spirits with the success of his appeal, which received certainly a response more hearty and general than could have been expected. The Romish bishops and clergy feel, however (rightly we think), that the dearest interests of their Church in all parts, especially its outward unity for any long period, is bound up with the question of the retention of Rome as the capital. Hence the great enthusiasm and the enormous gifts that were brought by the bishops to the papal treasury. The following description is given of the splendid effect of the interior of St. Peter's on the festal day:—

The taste displayed in the decorations is much more pure and simple than that which was shown in 1862, at the last great canonisation. The effort has been to give the effect of colour, and this has been done so as to bring out in bolder relief the architectural ornaments. It would be useless to note the materials employed. One looks at the whole, at the general effect, and this was rich and gorgeous in the extreme. Richer still it became when about seven o'clock the servitori began to light the great wax tapers which hung suspended in festoons beneath the arches under the colossal statues. Still, it was a fearful sight to watch these men at times suspended in mid-air on a narrow bit of wood, swinging backwards and forwards, apparently no bigger than crows. Twenty-five thousand tapers were thus soon made to shed their light upon the building, giving to the crimson tapestry a deeper hue, now that all daylight was excluded, and lending increased brilliancy to the gilding. Sometimes a puff of wind blew aside a curtain, and then down streamed on one particular spot a sunbeam so bright and unexpected that it seemed like a flash of lightning, startling those around as if danger were near. Grander, however, than all else in the way of light was a colossal inverted cross formed of prisms of glass, which had been sought for far and wide. Above it were the keys, gigantic in their proportions and formed of the same material, while above them still was suspended an enormous tiara of coloured glass. Hanging, as did these brilliant symbols of the Roman Catholic faith, in the centre of the nave, and flashing and glittering with direct and reflected light, the spectacle was indescribably beautiful.

Another description mentions the following fact:—

Having reached the Chapel of the Sacrament, the Pope descended, as usual, to adore the Host, and on rising from his knees might have almost witnessed a horrid spectacle which took place within a short distance of him, where a fanatic

of the name of Rossi, from Cremona, lay profusely bleeding from self-inflicted wounds in the throat, which proved fatal yesterday. For the first time, as far as I am aware, since its erection, the marble pavement of St. Peter's was stained by blood. The unfortunate fanatic who thus made away with himself is reported to have cut his throat under the belief that, dying under such circumstances, he could not but be admitted straightway into paradise.

After this event, which was concealed as much as possible, the ceremony proceeded.

As soon as the Holy Father had taken his seat on the throne, erected at the end of the Tribune, the Cardinal Procurator, with the Consistorial Advocate, the pleader of the cause of the new saints, on his left hand, approached the foot of the throne, and did obeisance to the pontiff. Then, in the name of the Cardinal Procurator, the Consistorial Advocate proceeded to petition the Holy Father to make the requisite decree of sanctification, using the following formula :—

"Beatissime Pater reverendissimus Dominus Cardinalis Constantinus Patrizzi hic presens instanter petit per sanctitatem vestram catalogo Sanctorum Domini Jesu Christi adscribi, et tanquam Sanctos ab omnibus Christi fidelibus venerandos beatos, Josaphatum Archiepiscopum Polocensem; Petrum de Arbues Nicolaum Pichium, ejusque socios; omnes martyres; Paulum a Cruce, Leonardum a portu Maurito; Marium Franciscam a quinque vulneribus D. N. Jesu Christi, et Germanam Cousiniam virgines."

To this petition the Secretary de' Brevi a Principi replied in the name of his Holiness that, before proceeding to so solemn an act, the intercession of the Mother of God, the most holy Apostles St. Peter and St. Paul, and that of all the saints, should first be solemnly invoked. Upon this the Holy Father, falling on his knees, joined in the special Litanies of the Saints. This ceremony over, the Cardinal Procurator and Consistorial Advocate a second time approached the throne, and the latter a second time, and now more instantly, demanded the sanctification of the *beati*.

A second time the Secretary de' Brevi a Principi replied in the name of his Holiness that, the act being one of such importance, once more the Divine blessing should be invoked by all present.

Then, removing the papal tiara and putting on his episcopal mitre, the Pope descended from his throne, and, falling on his knees, joined in the silent prayers of the whole assembly of bishops, the cardinal assisting at the left of the Pope, giving the signal for the praying to commence, while the Cardinal on the Pope's right hand gave the direction for it to cease. Upon this, the hymn *Veni Creator Spiritus* having been chanted, the Cardinal Procurator and Consistorial Advocate for the third time approached the throne, and finally the Holy Father, yielding to this third and most instant demand—himself seated, while the whole of the conclave of bishops rose to their feet—proceeded, in a voice which, for the Pope, was strangely inaudible, to make the definitive decree of the canonisation.

At the conclusion of the decree, and the *Te Deum* which followed immediately, there burst forth within the building a braying of trumpets, and without, a ringing of bells, accompanied by the roar of artillery. The ceremony of the canonisation being over, the Pope proceeded to officiate in person at the High Mass which followed.

Dr. DE SANCTIS, the Waldensian of Florence, in a recent paper compares Italy, in a religious point of view, to Ezekiel's valley of dry bones. Of a believing foreigner, a polished Italian says : "that gentleman is an excellent man, but has his prejudices." The grossest immorality has destroyed all religious feeling. The suppression of crime costs 12,500,000 dollars per annum. Religious toleration rests on no law; only on the indifference of the many, and is not strong enough to prevent petty persecution by the bigoted, and even by the National Government, when policy recommends it. The Barletta massacre is still unpunished.

Rumours of contemplated treachery on the part of Victor Emmanuel are making themselves heard. The reactionary and hasty measures of the Ricasoli ministry, in regard to recalling bishops and compounding for the Church property, originated with him, and his "devoutness" is not questioned by his Romanist enemies. He is a man of thoroughly immoral life, and therefore a fitting tool for a confessor. One minister warned him that he must clear out his palace before Prince Hubert, the heir apparent, brings home his new bride.

Greece.

(From an occasional Correspondent.)

GREECE has of late attracted so much attention, and enlisted the sympathies of the civilized and

Christian world to such a degree, on account of the heroic struggle of the Cretan patriots, that the following items will not prove uninteresting to the many Christian and philanthropic readers of your valuable periodical.

Dr. Kalopothakes is, as you are aware, the editor of a weekly religious family newspaper, published in Athens, Greece. He has also been for several years past the agent of the British and Foreign Bible Society, and, since the beginning of this year, he has engaged himself to the American Bible Society exclusively. Besides those two engagements, he has been occupied with Bible teaching in his own house, and for about a year and a-half he has been lecturing or preaching in his house every Sunday evening. His wife, who is an American lady, has on various occasions tried to open a school in the city, but never succeeded in gathering more than a few girls. In October last, however, uniting her efforts with those of two or three other ladies (among them Mrs. Sakellarius and Miss M. Baldwin, both American ladies), she succeeded in forming a Sunday-school, which increased in numbers so rapidly, that by the new year it contained over 160 children of both sexes, with nine teachers, and gave promise to become the commencement of a grand work in Greece. But both the Sabbath evening service and the school seem to have excited the religious fanaticism and indignation of a few individuals, who have been watching for an opportunity to rise in the public estimation as defenders of the faith, and thus gain some worldly advantage. To this end they commenced a series of articles against both Dr. K. and Rev. Mr. Constantine (a native Greek, but educated in America, who has also religious services in his house every Sabbath morning), trying to excite the mob against them, and especially against Dr. K., calling upon the synod and the government to put a stop to his proceedings.

Having failed to accomplish this end, they directed their attacks upon the Sunday-school, and about four weeks since they succeeded in gathering a mob outside Dr. K.'s house, where the Sunday-school is held, and in forcing open his gate, with the intention of doing some mischief; but the police interfered in behalf of the school, and thus frustrated their design.

But these failures, instead of disheartening, seemed to inspire these fanatics with fresh zeal, and they resorted to another plan. They drew up a paper, in which they accused Dr. K. of having a Puritan church, and by bribes and other inducements trying to proselytise Greek children, teaching them to blaspheme the Virgin Mary and Christ! This paper, with over 100 signatures, was sent to the synod, with a petition to take all the necessary measures for bringing Dr. K. to a speedy and exemplary punishment. The synod has, as I am informed, referred the matter to the minister of justice, and he has placed the papers in the hands of the attorney-general for the investigation of the case.

In pursuance of these orders he has summoned several witnesses, and the matter will soon be brought before the court.

Thus far neither the synod nor the government is to blame, although the accusations are such as to excite a smile, and the character of Dr. K. so well known, that it ought to induce them to throw such a paper aside. However, it can be said, that a paper of this sort once delivered to them, they could not but take notice of it in some way or other. It remains now with them to give the matter a fair trial, and thus save Greece from the imputation of intolerance, or turn it into a religious persecution, and thus deprive Greece of all her true-hearted friends, and injure, herself, her own future prospects.

We shall watch the proceedings, and inform you in time about it, so that the Christian public of England, especially our High Church friends, may know something of the spirit of the Church with which they seek to unite.

Turkey.

THE TURKISH BRANCH OF THE GREEK CHURCH.

The Greek differs from the Latin Church in that it does not recognize any common head, but is divided into five patriarchates. They all profess the same faith and use a similar liturgy, but submit to no common jurisdiction. The greatness of Russia and the supremacy of the Emperor in all things have given to the Russian Branch the decided pre-eminence, although it has no patriarch. The chief ecclesiastical supremacy in Russia is nominally in the Holy Synod, but this is mainly the creation of the Czar, whose will is law in religious as in civil matters. The Turkish branch has recently undergone a sort of revolution, substantially in favour of liberty.

The Greek Church in Turkey, having secured a civil constitution from the Porte like that granted the Armenians, has forced its Patriarch to resign his office. He was elected as a liberal

and a patriot, but adopted another policy, and became the suppliant tool of the Turks. The Porte refused to accept his resignation till the excitement among the Greeks, and perhaps a hint from St. Petersburg, left no choice. And he was pensioned for life as a hint to his successors.

The people went further, and restored the same liberal patriarch to office whom the Porte deposed many years ago.

India.

THE PREACHING COLONEL.

THE *Friend of India* in a notice of General Wheler's life, gives a strong testimony in favour of the principles on which he acted :—

Major General Wheler is better known as the Colonel Wheler who, in the first irritation caused by the mutiny at Barrackpore, was generally accused of having excited that long-gathering storm by his preaching, and was hastily punished by Lord Canning with the loss of his command and of active service. We have all become wiser since these days, and the defence made of Colonel Wheler by this journal at the time is now recognized as unanswerable. We have learned, after a very bitter fashion, that what the sepoy and the Asiatic dread is the cowardice which they cannot understand ; that what they respect and do not fear, is the open and earnest profession of beliefs which, when pressed on their attention as it was Colonel Wheler's habit to do, cannot make them Christians against their will, as they believed a greased cartridge would do. This little memoir possesses historical interest, if only as a record of the expiring efforts of the East India Company's Government to sell the Christianity of their officials for the political subservience and quietude of their Hindoo and Mussulman subjects. But it has a present interest of a higher kind. Colonel Wheler was a brave soldier who gave his whole substance during the third of a century to the work of doing good. And he ended his career as he began. He saved from death, or worse, hundreds of the orphans who were victims of the famine of 1837-38, and again in 1860-61 he retired with a large number to Chittoura, the old mission buildings near Agra, and among them he died after an Indian career of fifty years. What would we not give for a few men like Colonel Wheler now, when a far larger number of famine orphans have been thrown upon reluctant public charity than were made by the scourges of 1837-38 and 1860-61 in the North-Western Provinces. It is a state of things such as that of Orissa and Chota Nagpore which enables us to estimate at its proper value the martyr-like self-denial and ever-growing holiness of a character like Colonel Wheler.

THE GURUS IN MYSORE.

About the middle of last year there was a day of unusual excitement in Mysore. The great Guru from Shringeri was coming on a visit to the Rajah. The whole city was on the alert. His highness and his dependants, with thousands of people, proceeded some distance beyond the gate on the Seringapatam road to pay honour to the illustrious visitor. The procession that returned through the city to the palace was one of the most imposing to be seen amongst the Hindus. In front marched six elephants and twenty horses richly caparisoned. Next came the Rajah's band playing European and native airs. The band was followed by three hundred men, some bearing white pike-staffs, others poles with jingling bells attached, and others spears. Then came part of the Rajah's body-guard, sepoys, and five hundred Silladar horse. A number of dancing girls with their attendants and a crowd of mountebanks occupied the next place in the procession. These were succeeded by the wealthy men of the city and hundreds of the disciples of the Guru. A company of sepoys followed guarding the sacred box borne by a score of disciples. Then came the great Guru himself. In front walked men supporting on golden poles a wreath of golden flowers stretching across the pathway. The Guru was seated in a golden palanquin borne by twenty men. He wore a look of dignified complacency, looking round on the busy scene with apparent unconcern. Over him was carried a golden umbrella. He had on his head a diadem of gold and pearls worth a lakh of rupees. Round his neck was a string of pearls, and upon his shoulders a shawl of the richest Cashmere embroidered with gold. His highness the Rajah rode on the Guru's right ; the master of the math walked on the left ; horsemen belonging to the Rajah's body-guard rode behind. Then followed priests bearing the idols that had been taken out of the temples of the city to grace the occasion. A magnificent chariot, drawn by an elephant, and containing some of the pundits of the palace, brought up the rear.

As the procession entered the fort it was met with a salute of twenty-one guns. His high-

ness alighted from his horse, and walking by the side of the palanquin conducted his guest to the palace.

We have described this procession throughout, not only as an interesting specimen of Hindu customs, but chiefly to convey a proper impression of the dignity of a guru and the honour in which he is held by the people. Any view of Hinduism will be imperfect, if it does not give to the guru the chief and central position in the system. To his disciples, who sometimes number thousands, he is the highest earthly guide. His wisdom is infallible, and against his decrees there can be no appeal. He is an embodiment of learning, a pattern of sanctity and self-denial, and an oracle in the interpretation of the sacred books. Such is the guru of most of the Hindu castes, although there are cases where the pretensions are not so high.

In considering the position of the guru, it is necessary to bear in mind the entire separation in Hinduism of the office of priest and teacher. There was doubtless a period when there was no such separation. In early times the patriarch of the family held the office of both priest and guru in his own household. As, however, the head of the household was generally engaged in secular business, such a custom could not continue; it became necessary to have a family priest. This priest united the two offices; not only performing the ceremonies, but giving advice and instruction as well. It always happens, however, that in religious systems where there is a burden of ceremonies, the merely mechanical functions will be given over to an inferior class of men, while the learned will take the place of teacher and guide. It was so to a great extent in the Jewish economy: the mass of the priests exercised no influence upon the people. The great leaders were men who had no connexion with the priestly order. It is so in the Greek and Romish churches: the drudgery of the ceremonials is borne by poor and illiterate men. Italy swarms with such persons at the present time; and there is the same separation of the prophetical and priestly office amongst the Hindus. The priesthood is by no means an honourable profession. Ancient authorities pronounce ministration to idols in temples an infamous occupation. Manu classes the priests of a temple with persons unfit to be admitted to private sacrifices, or to be associated with on any occasion. Professor Wilson says that at the present day temple priests are considered as of scarcely reputable order by all Hindus of learning and respectability. This is rather strong language; but it is probably not much beyond the truth. The priests are poor and illiterate. The highest of them receive comparatively small salaries. In the large temples they have about ten rupees a month, and may receive as much from the people who present offerings. In the small temples that abound everywhere, the pay is often only one or two rupees. The family priest generally receives no salary at all; he is merely fed and clothed. He is more honourable, however, than the temple priests. In the pariah villages the priesthood has sunk as low as it can; you may see the poor fellow who holds that office trying to eke out his scanty pittance by selling bundles of vegetables for two or three cash each.

On the other hand, the guru is a prince in influence and wealth. Kings pay homage to him, and the people regard him with the most profound reverence. An immense gulf separates him from the herd of priests.

So far as we can learn, there are three great classes of gurus, corresponding to the three modern divisions of brahmans—Smártas, Mádhwas, and Shri Vaishnavas. All the brahmans and many of the shudras acknowledge a brahman guru of one of these classes. Wilson says that the guru is often not a brahman at all, but a member of some of the mendicant orders that have sprung up in comparatively modern times. If, however, the accounts that the brahmans give are to be trusted, this remark can only apply to the lingaits—at least so far as South India is concerned. Of course the Jains are excluded altogether. Even the Gosains, although gurus themselves, pay homage to the great brahman gurus. The pariahs have sometimes a guru who is not a brahman, but he is generally only an inferior—sometimes of the third degree—paying homage in turn to the gurus above him. These inferiors, too, are often brahmans. The numerous class of lingaits is entirely separate. Their gurus are generally jangama priests—men of little learning and low position. They are exceedingly numerous.

The gurus belonging to the three classes mentioned above nominate a disciple to succeed them in their office, but the nomination must be confirmed by a council of the principal disciples. Amongst the Smártas a little boy is elected, and educated for the office.

The gurus generally lead an ascetic life. The Smárta gurus are most celebrated for their austerities. Fabulous stories are told of them living for years on milk and plantains, and one

of the products of the cow too indelicate to mention. On the other hand, the Sri Vaishnava gurus often live like ordinary native gentlemen. The gurus are generally unmarried. The Smártas may never marry at all. The Mádhwas, who are chosen later in life, must send their wives and children away. The Sri Vaishnavas do this often, but more latitude is allowed them than the other classes.

The qualifications for a guru, as taken by Ward from the Tantra Sára, are as follows:—He must not be subject to his passions so as to become an adulterer or a thief; he must be born of good family, must possess suavity of manners, must be attentive to religious duties, and honourable in the sight of others; he must be faithful in discharging the duties of his caste, must be learned in the shastras, and able to keep in order, as well as to cherish, his disciples. A person is disqualified to take the office if he is a glutton, or has the leprosy, or is blind of one eye or of both, or is very small of stature, or has whitlows, or if his teeth stand out, or if he is merry and talkative, or if he has an improper number of toes and fingers, or if he is subject to his wife.

The maths, or residences of the gurus, vary in size and structure. They generally contain a set of chambers for the guru and his regular disciples; a temple sacred to the deity they worship, or to the founder of the sect or some great teacher; and a dharma dála, or set of sheds for the accommodation of mendicants or travellers, who are constantly visiting the math. The greater gurus have from fifty to a hundred disciples living with them, besides many who come occasionally. The disciples are taken through a regular course of instruction. The védas are studied first; then some of the shástras and puranas. The books vary, of course, according to the caste. The guru instructs his disciples in the afternoon. The morning is devoted to the performance of the various ceremonies connected with religion. The disciple supports himself if he has property; otherwise he is dependent upon the guru. The length of time he must reside at the math is undetermined, and depends upon himself: it may be two or three, or it may be twenty years. The math is in charge of a governor, who relieves the guru of all secular business. He arranges all household matters, and keeps an account of expenses. All mendicants and travellers who happen to pass are fed at the guru's cost: the number of brahmans thus supported is immense.

The maths are often richly endowed. Grants of land made by former sovereigns bring in a large annual income. The temples are rich in jewels. According to report thousands of rupees are given every year by the disciples. Some of the sums named seem so excessive that we scruple to put them on paper. There can, however, be no doubt that they are often very large.

The instruction of pupils in the math is only one part of the guru's work. The disciples belonging to a celebrated math may number from fifty to a hundred thousand, and are spread over the country. The guru makes periodical tours through the towns and cities where his followers abound. All questions of difficulty connected with religion are referred to him for decision. He settles disputes and punishes offenders. His decision is regarded as binding on all his disciples.

The guru demands from his disciples the most abject submission. The Tantra Sára says that whether the guru be learned or ignorant, vile or holy, only through him can the disciple attain happiness. Whenever the guru enters the house of a disciple, the whole family prostrate themselves at his feet, and the guru puts his right foot on the head of each. One washes his feet and all drink some of the dirty water. The water which remains is preserved. They anoint his body with oil and present flowers and food. Of the little that he leaves each eagerly receives a morsel. At the end cloths or jewels must be presented according to the circumstances of the disciple.

The Mádhwas and Sri Vaishnavas are branded by the guru on the shoulders and breast with a gold ring when they become disciples. The Mádhwas are said to receive the same mark on subsequent visits.

The sums paid by the disciples to the guru vary greatly in the three divisions. The Máidhwas pay very heavily. The disciples are generally rich, and the gurus are noted for covetousness and extortion. Sometimes two or three months' wages are demanded. The Sri Vaishnavas pay the least. They have, however, unlike the other two divisions, private gurus, disciples of the greater ones, who expect to have a share of the spoil.

In addition to the large offerings made to the guru on occasion of his visits, there are smaller gifts which must be presented during the most important ceremonies. When a child is born, when the name is given, the head shaved, the sacred thread put on, &c., and when any one of the household is married or dies, an offering must be given to the guru. The gift is from a quarter of

a rupee upwards, according to the circumstances of the disciple. In the large towns the guru has an agent, whose business it is to see that all the ceremonies are duly observed, to receive the offerings, and forward them to the math.—*Harvest Field (published at Bangalore.)*

ARCOT.

From the Annual Report of the Arcot Mission of the Reformed Protestant Dutch Church the following facts are obtained:—

Eight new villages have joined us during the past year. We do not wish it to be understood that all the inhabitants of these villages have cast in their lot with Christ's people. This is seldom the case. At first but a few families come. If but three families in any village will pledge themselves to renounce heathenism and place themselves under Christian instruction, we are ready to receive them, and, if possible, place a school in the village. If we do so, we find that others will join us; and we have every reason to hope that the whole village will in a short time become Christian. Schools have been established in a number of the above-mentioned places, and we trust soon to establish them in all.

Three new churches have been formed, one at Aliendal. This was formed while we held our Annual Meeting in January, 1865. The other two are in Kundipatoor and Vellambi. In these three places we have set up our banners in the name of our God. We have had large accessions to our numbers. On comparing the statistics of this year with those of last, we find that our numbers have increased *considerably more than one-third.* In 1865, the number of native Christians was 1,124, and the number of communicants 291. This year the native Christians number 1,525, and communicants 339; which shows an increase of 401 native Christians and 48 communicants.

The dispensary was opened in Arcot during the month of April, under the superintendence of Rev. S. D. Scudder, M.D. The number of patients at first was small; but it steadily increased, so that now many resort to it for the relief of their bodily sufferings. While endeavouring to remove or mitigate these, we point them to the Great Physician who is able to remove the disease of sin, and urge them to apply to Him for the balm which will make them whole. We are thus enabled to preach the Gospel to many, who would not hear the glorious tidings of salvation did they not seek medical aid at this institution.

Rev. J. Mayou, Arnee, writes:—

The past year will long be remembered as the year of pestilence and famine. The pestilence began at the great feast of Trinomali in December, 1865, and spread rapidly through the North and South Arcot districts. The discomforts of the rainy season are heightened by the filth produced by the immense gathering of men and cattle, as well as by the fasting and frequent ablutions on the day in which thousands walk around the mountain, and return tired and exhausted. Trinomali is the breeder of cholera, and surely on sanitary grounds alone, the great feast ought to be abolished. If its other abominations are not sufficient, the slaughter of thousands in the above-named two districts during this year should call for its suppression. Many murderous heathen practices, which have slain their thousands, have been justly suppressed by Government; why not this, which has slain its tens of thousands by wholesale? Arnee alone is reported to have lost one-tenth of its population during the year from cholera. It raged for nine full months, and daily swept its victims to the tomb. As I stood by the grave of an excellent Christian reader, I felt the full force of the horror of the Trinomali feast. I raise no cry for the suppression of heathenish abominations—the time has not come for that; but as a man, feeling the horror of the slaughter caused by the cholera which originated at the feast of 1865, of which I was a spectator—in behalf of humanity I raise my voice for its suppression.

The Report of the Arcot Dispensary and Hospital says:—

The highest people in the district, both as to wealth, education, and caste, have freely attended, and are constantly attending the dispensary, and some of them have promised to aid us, as soon as the famine difficulties are over. A Mohammedan lady, a near relative of the former famous and powerful Nawab of the Carnatic, has been medically attended in her own royal abode, and we were admitted into the inner apartments, which was certainly a most remarkable exhibition of confidence in us, and faith in our mode. This lady sent us 21 rupees, with the promise of further subscriptions. Nor has it been an unusual occurrence for the higher class of Mohammedans to bring their females in closely covered conveyances, and request us to see them separately in the women's wards of the hospital. High caste

men, both old and young, visit us almost daily, who do not come for medical treatment. Some come out of pure curiosity, but the greater part to talk with us and read our books. It is no strange sight to see two or three at a time sitting upon the benches reading aloud from the "Bazaar Book," "Spiritual Teaching," a Gospel, or some religious tract. A polite, handsome, middle-aged Brahmin is a constant visitor. He may be seen sometimes in conversation with some sick one seated by his side within the hospital or upon a bench in front, the "Bazaar Book" in his hand; and he has even attended our Sabbath services in the church. These things certainly show that the people are not afraid of us. If there be opposition it is carried on with great secrecy and care, altogether unknown to us.

China.

A MISSIONARY of the Church Missionary Society writes from Ningpo :—

"During the latter part of the year, several of our people have been passing through a good deal of positive, though not very violent, persecution. In Sœn-poh, a young man has been sorely tried by the passionate abuse heaped upon him by his father, because the son refused to subscribe to the restoration of the village temple. The father, after much violent abuse, paid the money himself, and then broke pots and pans freely in his fury; but the son quietly and firmly held his ground.

"An old man is with us now for a few weeks, diligently learning to read, that he may tell to others and read to others about the Saviour in whom he trusts himself.

"A young catechumen in Sœn-poh, whom I hoped to have baptized last month, but was unavoidably prevented from going down, has just been to his native place, some sixty or seventy miles away, and he returns with joy, saying that a scholar and an incipient monk, and several others, have believed through his preaching.

"There is no great stirring of the dry bones, but an increasingly rapid spread of the leaven of Christian truth. It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. It is talked about amongst the people, and signs are apparent that our arch-enemy is disturbed and uneasy, though the number of Christians is at present insignificant, and our apparent success is small. There is enough Gospel knowledge in thousands of hearts, I believe I may truly say, to save them, when applied by the teaching of the Holy Ghost."

Another missionary from the same society writes from Hang-chow :—

"Of the baptized, the most interesting was P'un-singsen, who, having practised as a doctor, was christened Luke. He belongs to one of the best families of old Hang-chow. His immediate ancestors, on both sides, filled very high offices, one grandfather having been special envoy to Annams, in the reign of Taakwang, on the occasion of conferring the regal investiture on the Annamese king; and the other grandfather, still living in Hang-chow, having had the doubtful honour of commanding as Futai in Soo-chow when it fell to the Taepings. He is now about thirty-seven years of age. At the time of the first invasion of this province, and capture of this city in 1860, he was living here a life of ease and sensual pleasure with his mother (his father as well as elder brothers having died long before). At the very eve of the capture of the city his wife died, leaving him two little boys. Next day, before her funeral could be performed, the city was sacked, and he was carried off to a six years' captivity.

"In the interval his mother died of starvation; and his little boys—he knew not how or where. The bones of his mother were buried by the faithful old nurse, who is now, like her master, a Christian. P'un did not regain his liberty till the spring or summer of 1865, when, being somewhere north of the Keang, he attached himself to a relative of his late wife's, who held high office in those parts. He had been a lover of pleasure from his youth, being specially addicted to conviviality, and, when with his relative, he became for a short time an opium-smoker; but, on the relative's death, having no means, he thought it prudent to leave off the habit, which he did successfully, with the aid of a prescription he was possessed of."

Dr. M'Cartee, of the American Presbyterian Mission (O.S.), writes from Ningpo regarding the death of a native Christian woman :—

"She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of Chinese literature. When her husband was taken under the care of the presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations as well as he."

Another missionary of the same society writes from Tungchow :—

"Yesterday Mr. Mills baptized two women and an old man from Tsi Hea. This old man came once to be Mr. Nevius' teacher, but got greatly offended at Mr. Nevius for saying something against Confucius, and went off in a passion. The truth stuck to him, however, and now, after four years, has brought forth fruit. Brother Nevius felt grieved for the man, and prayed for him, and his prayers have been answered. He is quite old, but still strong and hale. He has a literary degree, and is greatly respected throughout the region. He goes home just at the Chinese new year, and will meet strong persecution; but I trust he will be found faithful. Two young men were baptized a few weeks ago, and there is still a number of inquirers, and some of them decidedly hopeful. One old broken-down opium-smoker is trying to break off and learn the doctrine. He has been a man of very quick mind, and if restored to health and really converted, will be a useful man. One old man was yesterday excluded from the Church for complicity in worshipping ancestors, and for Sabbath-breaking. On the main, however, we are much encouraged, and are both hoping and praying that a far greater blessing may be given.

Formosa.

FORMOSA is about two hundred miles long by eighty in the broadest part, and lies off the coast, in front of Amoy, about a day's sail in good weather. A chain of mountains running north and south divides the island. The side facing China is occupied by Chinese, speaking the Amoy dialect, who have brought the soil under cultivation, whilst the further side is covered chiefly with forests, and inhabited by aboriginal tribes, apparently of Malayan origin. There is a population of another class whose origin is not definitely settled, and of whom we present some conjectures in the course of this article. The entire population of the island is estimated at about three millions. The highest mountain of the chain rises to an elevation of ten thousand feet, and is called Mount Morrison, in memory of the missionary. These mountains are covered with snow during a portion of the year.

In 1624 the Dutch East India Company occupied a part of the island, and made a settlement of Hollanders at Tai-wan-foo, the chief town of the territory. In 1626 George Candidius, a Holland clergyman, was appointed minister to the settlement. He became deeply interested in the natives, learned their language, endeavoured to instruct them in the truths of Christianity, so that during a residence of sixteen months, by God's blessing, he was permitted to see one hundred and twenty of the natives inquiring into the truth, and many of them becoming outwardly Christians. The number of persons renouncing heathenism and accepting the gospel, it is said, was almost daily augmented. Intermarriages of the Hollanders and natives were encouraged, churches and schools were multiplied, and in all some thousands of the islanders received baptism. The governors of the company, fearing that this Christian work would injure their commercial projects and disappoint their hope of gain, frowned upon the movement. This was a serious obstacle. At length the Chinese pirate, Koxinga, determined to expel the Dutch, and after many conflicts succeeded in 1666.

Now for the sequel as far as yet known. Dr. Maxwell, in traversing the island, met with a race of people, numbering about ten thousand, who disclaimed being either Chinese or Malays. In fact they claimed kindred with the Doctor, and loaded him with every species of attention and kindness. It is thought that they may be the descendants of the Holland settlers. Further information will be looked for with interest. The only connecting link between the accounts of the Hollanders and those of Dr. Maxwell, is a statement of Du Halde, a Jesuit writer, who wrote a century after the expulsion of the Dutch, and says that although all traces of Christianity seemed to have perished, yet the people had no idolatrous worship, and that many fragments of pious Dutch books had been found among them.—*Christian Intelligencer, New York.*

New Zealand.

(*From our own Correspondent.*)

THERE is reason to believe that the war with the natives of the northern island is over. Having lost confidence in the King movement, several great chiefs have of late sought for and obtained an *imperial* title to their estates. The few petty engagements that have been within the last month or two were attended with little loss on our side, and were of such a character as to show that there is nothing to fear from the rebel tribes. The

imperial troops have all left except one regiment, which is on the point of departure. In the middle island, the few natives to be met with here and there are peaceable and industrious, and supply neighbouring markets with vegetables and fish; while a few raise stock, and ride fine horses. There is reason to hope that a remnant of the Maori race will, in the providence of God, be spared to aspire after and attain the advantages, social and religious, of Christian civilization.

"An earthquake," says an old missionary in a local periodical, "may cause an unusually high wave to arise and overflow the dry land; in its recoil it will lay bare a corresponding portion of the bottom of the sea, expose its mud and filth, and fill the air with its noxious effluvia; the water, however, soon returns to its usual channel, and the land again resumes its accustomed appearance. In a similar way the war has rolled over this island with its pestilential tide; it has risen above its barriers, and swept away the works of man. In its recoil, it has laid bare the natural depraved state of the heart when no longer under the control of the Spirit. But will these depths of human depravity never more be concealed? Will not the ocean of God's love flow back again, and cover up the evil?"

The writer denies that all the rebels embraced the Hau-hau fanaticism, and states that "one of the principal hostile chiefs of Wanganui fought on the side of the Hau-haus; but when they wanted to turn him to their new creed, he laughed at them, and asked where they got it from. He said, 'We have the Word of God to rest upon, but what have you?'"

Within the last year or two there has been a large influx of population to the west coast of the middle island—the most mountainous and barren part of the colony. But it is highly auriferous and densely timbered, and over fifty thousand gold miners and their purveyors are developing its mineral resources. Hundreds have obtained splendid prizes, and thousands are still in hopeful pursuit of fair fortune, as prospects of the precious metal are to be found along a hundred and fifty miles of coast line. The miners have come chiefly from Australia and Otago, and, like their class, they are among the most enterprizing of the sons of men.

Schools and churches have risen rapidly on the west coast, and French priests are usually the first to open their religious establishments in every little mining town. Methodists, Episcopalians, and Presbyterians follow in the order in which they are named. The people contribute pretty liberally to churches: the Catholics of Hokitika set about building a chapel before a priest had made an appearance; Wesleyan local preachers have collected funds and erected chapels in little villages where they have not been long required, owing to the fluctuating character of the population; the Presbyterians of Hokitika built a fine church in four months, and opened it free of debt, after collecting over £150 to bring out a minister, for whom they purchased a parsonage the week after his arrival; the young men of Greymouth built a place of worship for the use of any Protestant minister who might come among them, and, in the absence of a minister of their denominations, they supported a young preacher, who informed me that he had not met with one of his own persuasion on the coast. Ladies are famous on the gold field for raising church funds; between begging, bazaars, concerts, lotteries, balls, and tea-parties, they afford invaluable aid to the clergy, whom they respectively patronise, and to none more than to those of the Church of England.

In the province of Canterbury, in which we write, the clergy of "the Anglo-Catholic Church," as their diocesan would say, manifest laudable activity in organizing and erecting churches and in promoting denominational education. They are partly supported by the rents of 10,000 acres of the best lands in the province, and of 200 town lots, or quarter acres, in Christchurch—the provincial capital. Over twenty ministers received last year a dividend of £40 each; this year they will receive £50; and as the value of the property will greatly increase, the clergy in Canterbury will be sure of liberal support in a few years. The Presbyterians in Otago have also large church reserves, the rents of which are not distributed among the ministers, but invested in building churches and in improving church property. To each of those provinces the Episcopalians and Presbyterians of New Zealand must look hereafter for their respective teachers and ministers, and time will tell which province shall have proved itself more worthy of its important trust.

Looking over the last Report of the Synod of Otago, we were much pleased with the business-like shape in which the financial statements were given. It was not a report of great projects and small results, but a compendium of facts and figures, arranged both for reference and comparison, and affording gratifying proof of religious progress and enterprise.

We have looked into the published "Proceedings of the Synod" of Canterbury, and, like all the reports of the Episcopal church of the colony, its statistical returns are well arranged and its financial details numerous and important. One may see at a glance the income of every church, the salary of every clergyman, the disbursements of all its trust-funds, as well as its standing orders and regulations; among the latter of which, one is sorry to read, that, "Except in the case of persons 'dying unbaptised, or excommunicate, or who have laid violent hands upon themselves,' no body shall be interred in these cemeteries without the burial service of the Church of England, read by the incumbent of the parish, or some person authorized by him, and no other religious service shall be performed over bodies buried in such cemeteries." "*Dissenters'* burial ground" is ignominiously mapped out on the town plans of the province; and a case has been brought under my notice of a Presbyterian minister bearing the remains of his unbaptized infant ten miles to a Dissenters' graveyard. These statements will seem incredible to some; but it must not be forgotten that the pioneers of this province were Churchmen of the High and narrow type.

I have space merely to state that, while depression is felt in commercial circles, the colony continues to progress and churches increase. The clergy are active and generally efficient, and none more so than those of the Wesleyan, Congregational, and Baptist persuasions, of the progress of which we shall report on a future occasion.

West Africa.

OVERTHROW OF SUPERSTITION.

Bishop Crowther, the well-known native bishop of the Niger, gives an account of a most important event in Bonny, where he resides. The Bonny River, near the mouth of which the town is situated, in Upper Guinea, forms one of the arms of the Niger at its delta, between the Old and the New Calabar River, lat. 4.30 N., long. 7.10 E.

"A decided and most important step has been taken in the right direction by the king and his chiefs, most favourable to Christianity, but a great downfall of one of the strongholds of Satan in this place. The guanas, which have hitherto been the juju, or sacred reptiles of the gods, and which have been worshipped, have been renounced, and declared, at a meeting of the king and his leading chiefs on Easter-day, 21st April, to be no longer Bonny juju. The consequence was, these reptiles were doomed to destruction.

"No sooner was this renunciation made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcasses all about in open places, and in the markets by dozens and scores; fifty-seven were counted at one market-place alone, where they were exposed to public view as a proof of the people's conviction of former error, and that they were determined to reform in good earnest in this respect: everywhere one went the carcasses of the guana met the sight.

"There was another decision made respecting the removal of the guanas: lest any should hereafter say he had not had some share in the extinction of the sacred reptile, it was decided that some of the blood should be sprinkled into all the wells in Bonny town, to indicate that they had all concurred, not only in its destruction, but in its use as food. Many soon after began to feed upon the flesh, roasted with fire. This reminds me of the passage, 'And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.' (Exodus xxxii. 20.)

"It cannot be expected that all the people had the resolution of the king and his chiefs to act fearlessly: superstitious fear does not soon vanish away from the minds long held by it, consequently the wells of water were shunned from superstitious fear rather than from disgust. The water girls were instructed to direct their way to the mission premises for a supply out of our well for their use. The girls poured suddenly upon us in great numbers, with their pitchers on their shoulders, many of them in a state of nudity. Here was an opportunity for me to correct the evil of such habits, which I could not do in the town. Now I have made a strong rule that no one should be allowed to enter the mission premises to draw water unless clothed: they have clothes at home to use, but the habit of going without them from childhood has made them careless and indifferent. The poor girls were in a dilemma: the blood of the guana drove them from the wells in the town, and here they were driven back for want of clothing. The rule had the desired effect: the consequence was, a hasty share of handkerchiefs or wrappers with those who could spare some from their persons. From

that time it was rumoured all about the town that no one could be allowed to get water from the mission premises unless clothed. Since the last three days there was scarcely a case to be corrected : all came with their wrappers on.

"Not only had the people suffered great losses by these reptiles devouring their chickens, but several persons had seriously suffered, either by being severely beaten or even put to death for hunting or unwittingly killing one of these sacred reptiles. Being thus protected by such severity, the guanas became tame, and ranged about everywhere, like domestic creatures, unmolested. It was superstitiously believed that if any person should kill one of them, the vengeance of the gods would be felt throughout the country ; hence every one was afraid to offend. Many civilized visitors have laughed at and ridiculed their foolishness for worshipping such creatures ; but the reply which was generally given was, 'Your country fashion be good for you, my country fashion be good for me ;' so ended the matter. God, in his mysterious providence, seems to have made the late king Pepple's exile from Bonny for a time the means of paving the way for the changes which are now taking place here. When he was at Fernando Po, in 1854, at which time he first invited me to Bonny as a missionary, one of the promises he made then was, that he would clear the guanas from the town as being no longer juju. But the Lord's time was not yet come ; he had it in his mind to do this when the mission was actually established here, but he had many prejudices to encounter, which only time could remove. He died without accomplishing this; but it was left for his son George, who has succeeded him on the throne, to strike the blow."

United States.

THE *Christian Intelligencer* says there are 54,009 churches in the United States. Of these more than half belong to the Methodists and Baptists,—viz., Methodists 19,883, and Baptists 11,211. There are not so many churches connected with the Established Church in England as there are connected with the Methodists in America. The Presbyterians come next to the Baptists, with 5,661 churches ; to which may be added 1,600 others of a Presbyterial character. The Congregationalists have 2,334 ; the Lutherans, 2,138 ; the Episcopalians, 1,146. The Roman Catholics have 2,559 churches,—a small number when we consider the immense immigration from Roman Catholic countries, in the last twenty or thirty years.

THE FIRST AFRICAN CHURCH IN RICHMOND.

The Rev. G. S. Stockwell, Pastor of the first African Church in Richmond, sends the following letter to the *New York Observer* :—

"We are often reminded that here in old Virginia we are living under a new dispensation. As we look around and witness the wonderful changes that have taken place within the last three years, we are ready to exclaim, What hath God wrought ? I came to this city soon after the fall of the Confederacy, and have been engaged with the freedmen since that time, who number in the city some twenty thousand. The first African church is supposed to have a larger membership than any other on the continent, if not in Christendom. It has 30 deacons, and numbers on its records more than 4000, with over 3000 resident members. Many of the absent ones were sold to the Cotton States before and during the war. When freedom came to them, many returned to their families and the church. Some cases of touching interest have come to my notice, one of which I will mention here. More than twenty years ago an aged mother had all her children sold away from her but one ; that was a daughter on whom she leaned for help and comfort in old age. But her master decided to sell this daughter, then a young woman ; and, said the slave mother, 'I thought it would kill me.'

"'Well,' said I, 'aunty, what did you do then ?'

"'What did I do ? Why I prayed all night, and de Lord He promised me dat I should see my daughter again.'

"And sure enough, when the war closed, this long-lost child came all the way from Mississippi in search of her aged mother, from whom she had been separated more than twenty years, and of whom she had heard nothing. But when she found her, the change was so great that the mother did not know her; and when she was told that this was her daughter, she exclaimed, 'Well, I knew I should see her again, for de Lord He promise me dat my daughter should come back some time.'

"The religious interest here among the coloured people, since the war closed, has been great. In one church the additions by profession have been nearly 700. Last Sabbath 17 were received,

by profession, in the presence of a large congregation, and several strangers. Of these, one had been the slave and wife of a slave trader lately deceased. She is an excellent woman, and, though never legally married to him, he left her with his property; and the premises used for the confinement of slaves will soon be converted into a school for the instruction of coloured men preparing for the ministry. Another was a little boy, twelve years old, who gave a very intelligent account of his Christian experience, and of his interest in Christ.

"It does seem as though God is preparing this people, so long oppressed and wronged, for some great mission in the future. And is it not strange that the good people of the South do not more fully comprehend their duty to redress these wrongs, and to unite with the people of the North in every effort for their improvement. They are now free in the eye of the law, and will claim their rights."

AMERICAN EVANGELICAL ALLIANCE.

The first public meeting of the American Branch of the Evangelical Alliance, since its re-organization, was held in New York, on Sunday evening, June 23rd. The church in which it was held was crowded in every part, a large number standing during the whole of the exercises.

Rev. Wm. Adams, D.D., Pastor of the Madison Square Presbyterian Church, opened the exercises, by giving out the 137th Psalm,

"I love Thy kingdom, Lord,"

and by reading the 11th chapter of the prophecy of Isaiah. Rev. Mr. Ganse, of the 23rd Street Reformed Dutch Church, led the assembly in prayer.

Rev. Henry B. Smith, D.D., Professor in the Union Theological Seminary, and chairman of the Executive Committee of the Alliance, said: It is now twenty-one years since the Christian Alliance was formed in London. Owing to causes which he need not enumerate, the American Branch had but a short existence; but it was resuscitated a year ago, and this is now the first meeting which it has held before the public. He then proposed that George H. Stuart, Esq., of Philadelphia, one of the Vice-Presidents, should preside in the absence of the President, Hon. Wm. E. Dodge.

Mr. Stuart, on taking the chair, said he had once been connected with a great Christian Alliance, the American Christian Commission, which had not only been instrumental in enlisting the hearts of the young men of the country in sustaining the union of our country, but which in the true spirit of Christian union had followed these young men to the battle field, ministering to their wants, and preaching to them Christ and His salvation. This instrumentality had been blessed to the conversion of thousands upon thousands of souls, and he believed that God had thus blessed it because Christians of every name had united in the common work. When down among the armies no one could tell who was a Presbyterian, or who a Baptist, or who a Methodist. He related an incident, showing the impression which this union of Christians had made. A soldier once remarked to him that he was not a member of the Church, he was only a rough man, but he wanted to be a Christian, and he wanted to become a member of the Church that the Christian Commission belonged to, supposing they were all sent out by the same church.

Rev. Dr. Schaff gave a history of the Evangelical Alliance and a statement of the basis on which it was organized.

Rev. John Hall, D.D., of Dublin, had the pleasure of attending the meeting at Bath in September last, the most interesting part of the exercises of which was the report which the Rev. Dr. M'Cosh made in regard to the churches and cause of religion in America. Dr. M'Cosh had just then returned from his visit to this country. The report occupied about two hours in the reading, but it was heard with the deepest interest to the close, and was often interrupted with rounds of applause. In coming to this country Dr. H. said he was charged by Dr. M'Cosh, and by others connected with the Alliance, not to lose any opportunity to present the object, and to press it upon the attention of Christians here.

Rev. Dr. J. T. Duryea, one of the collegiate pastors of the church in which the meeting was held, having returned from an absence of nearly a year in Europe, made an interesting address, dwelling first upon the question which he had found on the lips of men everywhere in Europe, viz., Where is the Church? He said men were inquiring on the subject of religion even in Papal countries, and were ready to talk upon it. He related scenes and incidents which he had met with in his sojourn abroad, and urged upon his hearers their responsibility in connection with the object of the meeting.

THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The appropriations of this body for the year 1867 are as follows :—

I. FOREIGN MISSIONS.

	dols. cts.
1. Liberia	15,400 00
2. South America	43,645 00
3. China	20,344 00
4. Germany and Switzerland ...	34,884 00
5. Scandinavia	15,545 60
6. India	46,924 59
7. Bulgaria	4,112 11
8. Mexico and Central America ...	10,000 00
Exchange (estimated)	115,818 70
	306,674 00

II. FOREIGN POPULATIONS IN THE UNITED STATES.

1. Welsh	150 00
2. German	47,000 00
3. Scandinavian	13,200 00
4. Chinese	4,000 00
	64,350 00
III. INDIAN MISSIONS	4,600 00
IV. AMERICAN DOMESTIC MISSIONS.	
Missions in fifty-seven Annual Conferences, (including six conferences in the South, 158,400 dols.)	449,100 00
V. MISSIONS IN THE UNITED STATES, NOT INCLUDED IN ANY ANNUAL CONFERENCE.	
1. Western Georgia and Alabama District	30,000 00
2. Indian Territory, New Mexico, and Arizona	11,554 00
3. Dacotah and Montana	8,000 00
4. Utah and Idaho	6,000 00
	55,554 00
VI. FOR BUILDING CHURCHES IN THE SOUTH	70,700 00
VII. MISCELLANEOUS APPROPRIATIONS.	
1. For the gratuitous distribution of *Missionary Advocate* to the families of the Church	15,000 00
2. Contingent fund	25,000 00
3. Incidental expenses	15,000 00
4. Office expenses	20,000 00
5. To the Irish Wesleyan Conference, for Missions	5,000 00
	80,000 00
Grand total ...	1,030,978 00

The Mission to Liberia labours chiefly among the people who have emigrated from this country, and has 1,308 members, and 122 probationers, of whom 156 are natives.

The South American Mission is conducted mainly among the emigrants from Germany, Switzerland, and Great Britain, who have settled in the cities of South and Central America. The South American, Mexican, and Central American Missions seem to be under one head in the last report, and no table of membership, etc., is given.

The Mission to the Bulgarians is about ten years old, has three missionaries, and makes no report of membership.

The China Mission is located in Foochow, was commenced in 1847, and reports :—

Missionaries	5
Assistant Female Missionaries	7
Native helpers	36
Baptisms, adults, 65 ; infants, 7	72
Members, 203 ; probationers, 70	273
Boarding schools : boys, 18 ; girls, 26 ...	44
Day schools, 9 ; pupils	141
Sunday schools, 10 ; pupils	193
Pages printed, about	8,000,000
Pages circulated, about	6,000,000
Mission residences, valued at	dols. 30,200 00
Chapels and parsonages ...	„ 15,687 00
Total value of Mission property	dols. 45,887 00
Contributions :—	
Missionary	84 00
For Poor	26 00
Centenary	79 45
Total ...	189 45

The India Mission was commenced in 1856, is in Lucknow and the vicinity, and has seventeen American missionaries in the field, sixteen of whom are married, and their wives are assistant missionaries. Two brethren are under appointment, and expect to reach the mission by next winter, when the number of American missionaries will be nineteen. The other statistics are :—

Native preachers	23
„ exhorters	21
„ school teachers	135
Church members : men, 122 ; women, 67 ; probationers, 144	323
Orphans, in asylum	244
Baptisms during year : men, 42 ; women, 5 ; children, 46	93

Schools	64
Scholars : boys, 2,825 ; girls, 425 ...	3,250

Church Property :—	
Chapels, 13, value	dols. 8,592 50
Parsonages, 23, value ...	,, 28,575 00
Schoolhouses, 9, value ...	,, 1,950 00

The contributions received in India amounted to 22,803 dols., a considerable portion of which consisted in government "grants in aid" to the orphanages and schools of higher grades.

Canada.

STATISTICS OF RELIGIOUS DENOMINATIONS.

FROM the *Canadian Almanack* for 1867, published at Toronto, we gather the following statistics of the number of clergymen belonging to the various religious denominations in Canada :—

Church of England...		420
Roman Catholic Church		905
Methodists, viz. :—		
Wesleyans	560	
Episcopalians	202	
New Connexion	115	
Primitive	71	
Others...	55	
		—1003
Presbyterians, viz. :—		
Church of Scotland	136	
Presbyterian Church of Canada	273	
Other	6	
		— 415
Congregationalists (Independents)...		70
Christians (two sections)		71
Baptists		230
Evangelical Churches		29
Lutherans...		21
United Brethren		23
New Jerusalemites		5
Total...		...3192

The aggregate will give one pastor to every 1000 souls ; but deducting one-third from the populations for infants and children of tender years, there will be a minister to every 666 persons capable of receiving religious instruction, and, allowing four persons to each family, one minister to every 133 families. There are, however, several small religious denominations not reckoned in this table ; for instance, the "Disciples," the Jews, the Quakers, the Plymouth Brethren, the Irvingites, and, probably, half a score more, which, between them all, will make a respectable figure, and reduce the average of souls under each to about 500.

CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATION IN MONTREAL.

A correspondent of an American journal gives an account of this convention, recently held, from which we obtain the following particulars :—

An "Army of Occupation" holds Montreal. A large section of it crossed the River St. Lawrence at Cape Vincent, and surprised Kingston, capturing its hotels. Then, through the "Thousand Isles" and the "Rapids," it rushed to this city, having, in view of it, while nearing, sung "Homeward bound." The forces gather in Zion church, singing their victor-songs and recounting their battle-deeds. Heading this army of occupation is one who cannot see, but knows what it is to feel, and to make others also feel, H. Thane Miller, of Cincinnati, now twice made president of the convention. Lead him, to-night, upon the platform of the American Presbyterian Church, where the "Meeting of Welcome" is to be held. Crowds are gathered here, their eyes fixed upon that tall, dignified, soldier-like man in the chair. Who is he? An English officer—"Companion of the Bath and Commander of the Troops" garrisoned in Montreal. He speaks words of Christian welcome with a simplicity worthy of a primitive saint, telling of his conversion among the American missionaries in Burmah, those godly men with whom he had enjoyed holy converse on the banks of the Irawaddy and Salween. Another soldier-like man sits near him, son of the sainted Havelock, who, hearing Chamberloin, of Hartford, speak of his father, the General, and finding that honoured name responded to with rapturous applause, springs to his feet, declaring that till now he never knew how great was the inheritance left to him of an honoured name. From Londonderry, Ireland, Dr. Denham—a man physically, mentally, and vocally strong—comes, telling of the young men's work in his city ; of their mission and Sabbath-schools ; of their visitations among the poor and sick ; of their scientific lectures and philosophic discussions. Seeing the flags of Britain and America spread out together, he ends his words with the wish that they might never wave in aught of hostility.

From time to time essays are read. Discussions, brief, spirited, and pertinent, follow these essays. These alike occur upon the questions, "What is the primary aim and object

of a Young Men's Christian Association?" and, "How can Young Men outside the Church be the best reached?" That which most of all rouses the convention to the highest acme of enthusiam is the scene of a Southern minister grasped, after his speech, by the president's hand, and held thus while he calls for Mr. Eato, a coloured delegate from New York, who is also seized and held while the loud cheers of the convention keep him from speaking. Gaining utterance at last, he says: "I rejoice to stand on soil which has ever furnished a free footing to the oppressed, and now too under the banner of Christ." This incident brings great triumph of joy to Montreal. Eleven years ago a convention like this in the same city asked the Southern delegation if coloured men were admitted to their associations. The question met with repulse—in contempt and disgust. Montreal and Canada then declined further fellowship till that curse of caste and colour were repudiated. To-day the triumph comes, and faithfulness to principle is honoured.

WESLEYAN METHODIST CONFERENCE.

The correspondent of an American paper describes this Conference in a letter from the city in which it was held:—

"On the 5th July, the Forty-fourth Annual Conference of the Wesleyan Methodist Church in Canada, was commenced in the city of Hamilton—a beautiful city at the head of Lake Ontario. The city contains about twenty thousand inhabitants, and is as lovely a city as it is prosperous. Methodism is relatively strong here. It has four churches, and a fifth is in course of erection, designed to contain about twelve hundred hearers. About three hundred ministers and preachers are hospitably entertained in the various homes of our members and friends here. This number is attending the Conference—about two hundred more remaining at home on their several fields of labour. Twenty-three young men, having sucessfully passed through a probation of four years, were received into full connection with the Conference, and ordained.

CONFESSION.—The wife of Rev. H. M. Field, in a letter from Paris, gives some of her girlish reminiscences when a child in the Catholic Church in France:—"When the time came for me to go to the first confession, I was greatly puzzled *what* to confess. My old *bonne*, who was in a pet that day, said I was such a naughty child that I might as well confess all the sins in the book! So taking her direction to the letter, I copied the whole list of offences. With this fearful catalogue in my hands, and a trembling heart, I went to the priest, who sat dull and heavy in his confessional box. He paid little attention as I rattled off my lesson, till I came to one word which struck upon his ear. It was "*simony*," which was one of the sins I was confessing. "What is that my child?" he said. "I do not know, *mon pere*." He then asked how I came with such a formidable registry of evil doings; and when I told him, he laughed so immoderately (he was a huge fat man like those burly monks we saw in Italy), that I thought he would tumble out of his box. But he gave me full absolution for simony and all other offences, and spoke a few kind words, and I crept away, with an inexpressible relief to my poor fluttering heart that I had not committed the unpardonable sin. Of course this little incident proves nothing but the ignorance of a child; but it may show you how impressions are mingled in the memory of those far-off years."

SUGGESTIONS AND REPLIES.

THE SPANISH SCHOOL AT PAU.

Leeds, July 20th, 1867.

DEAR SIR,—I am indebted in part to your kindness in circulating the application on behalf of Miss Coles's School for the sums of money—in all amounting to £45 12s. 6d.—which appear in your advertising columns this month. Will you kindly convey my grateful thanks to the donors. A large proportion of the money consists of donations; but I am encouraged to hope that some at least will become subscribers. If you can spare me a little more space, I shall feel grateful for the insertion of the following extracts from letters from Miss Coles.

Yours respectfully,
SAMUEL SOUTHALL.

"Villa Caissel, Pau, April 16, 1867.

. . . . "However painful to myself or to my own feelings to be thus brought before the public, I feel that I owe a clear statement of the truth—the whole truth—to those who have kindly come forward to help the work. In fact, I have done nothing but receive these dear children in Christ's name, looking to Him alone for the means and for the supply of all our need. I did indeed pray long and earnestly for direction, and I asked Matamaros again and again if no one else could be found better able to undertake the work; but when he answered that there was *no one*, I determined in God's strength, and in simple dependence on his faithful word, to make the attempt.

The blessing is from Him *alone*, and (instrumentally) through Matamoros and our pious and excellent governess, who has given herself to the work for the *work's sake*. . . . .

"Mr. Albert Fox paid us a very nice visit on his way to Spain, and greatly interested the little girls, who were much moved on hearing of his death."

"*July 1st, 1867.*

"Your letter with the draft reached me safely; accept my warm and heartfelt thanks. . . . . How I wish you could see and talk to these dear children yourself! The two eldest give us daily and hourly cause for rejoicing. The work in Maria has been deeper perhaps than in her sister Carmen, and it was longer before she found settled peace in believing; but now her heart is so overflowing with joy and happiness, that her very countenance is completely changed. The one thought of both these dear girls is, what they can do on their return to Spain. Indeed they would even now be quite capable of instructing a class of young girls of their own age, so that I have sometimes thought whether we should not soon send them back to take two others in their place. I am unwilling, however, to lose the influence of their conduct and example with the younger ones. As I write I hear them singing their morning hymn in the garden, where they take their lessons when it is fine. Our dear and valued governess (Madlle. Cuendet) told me lately that she had never met a young girl of the age of Maria so thoroughly consistent in her daily walk and conduct—so deeply anxious to serve Christ and to suffer for Him.

Their remarks on Scripture truth are often so simple and beautiful, that my own faith is strengthened in listening to them. Oh for the faith of a little child! We trust a quiet work is going on in the hearts of some of the younger ones. On asking dear little Joachina whether she thought the little children loved Christ when He took them up in his arms and blessed them? she replied, after a little hesitation, that she did not know, but she thought they would love Him ever afterwards. Yes, I quite believe they will all be folded in the arms of the Good Shepherd. . . . . .

"Truly and gratefully yours,

"M. Matilda Coles."

LITERATURE.

It would be a pity that a work so excellent as Dr. Kitto's *Bible Illustrations** should ever fall into disuse: yet the rapid growth of our knowledge of Palestine has threatened to throw it aside under the impression that it must be antiquated. It is true that that impression would be exaggerated, for the book is so constructed that it is wonderfully independent of mere new discoveries; but it is one which is constructed to receive additional illustrations as they occur, and they could not be in better hands than Dr. Porter's, who has charge of this new edition. The text of the original is complete, and the lessons are drawn so broadly, wisely, and suggestively, that they need nothing to make them clearer or more impressive. Professor Porter's work has been chiefly to enlarge the number of incidents that throw light upon the Bible history; with excellent judgment the additions have been simply put into the form of notes appended to each chapter.

A quiet vein of reply to such arguments as Dr. Colenso has advanced will be found running through the notes to this volume, and will add greatly to its value. For there many young men who would be ashamed to rank with the mere sceptical inquisitors who put the word of God to the torture in order that it may appear to think with them, and who yet are influenced by the general incredulity of the time. To young men so circumstanced and thrown upon life at a time when thought is so unsettled, Mr. Guest addresses some sensible and manly counsels.† It is one of the fairest and most rousing appeals that could be directed to ingenuous minds; and those who have young friends who are setting out in life would render them a great service by letting them have these earnest hints on how to use life, how to solve sceptical doubt, how to assert force of character, and how to become great. It is such a book as many a man is tempted to write, but which few men can write well; and so many

* *Daily Bible Illustrations.* By John Kitto, D.D. New Edition: revised and enlarged by Professor Porter. Vol. I. Edinburgh: *Oliphant.* 1867.

† *The Young Man Setting out in Life.* By Wm. Guest, F.G.S. London: *Jackson, Walford, and Hodder.* 1867.

weak and unwholesome books have appeared with the same end in view, while that end is so important, that the author of this has conferred a genuine service on his country. Mr. Bertram is the author of another manly book, a defence of the Imprecatory Psalms;* and he meets the difficulty with such honest boldness that he succeeds in producing the impression of success. His argument may sometimes halt, and his illustrations might be chosen with more reticence and sometimes closer application. He is, however, not only thoroughly independent, he draws the reader into sympathy with his independence, and leaves the conviction that he is defending his point without artifice and with all his soul. His conclusions may be briefly stated: "1. That in these Psalms only temporal judgments are besought; 2. That some of the so-called imprecations are simply predictions of the natural consequences of persistence in certain wrong courses of conduct; 3. That the Psalms *are* psalms, poems, and are to be interpreted according to the laws of poetry, which demand frequently that not the mere words employed, but the sentiment intended to be conveyed, should be estimated; and 4. That the Psalms are not expressions of the narrow and personal sentiments of the writers in their private capacity as men, but their utterances as public functionaries, and as the leaders of the worship of the congregation."

It is not easy to throw a vivid interest into an ancient theological strife; and surely the difficulty is increased by the necessity of tracing the strife through the dreariest of all the centuries. Dr. Preuss deserves all the more credit for having written a lively and entertaining history of the Dogma of the Immaculate Conception.† He traces it from its earliest start by a kind of poetic license in the Hymns of the Syrian Ephraim; notes a little of its way at the Lyonnese festival of the 13th century, and follows up the narration through strife of contending Franciscans and Dominicans, with interspaces through which we get glimpses of the University of Paris, the Council of Basel, &c., until, with unabated and almost romantic interest, we find ourselves within the horizon of our own times. Then, dwelling upon the festival which is linked anew with Pius IX., he unravels for us the curious history of the proclamation of the dogma, and closes his book with the prophecy that we must speedily witness a proclamation of the Infallibility of the Pope, that it is the logical and irresistible sequence of the act of the 8th of December, 1854. What has happened since confirms this expectation: but for the way in which he has arrived at it we must refer to the author's pages. "We have reached," he says, "the goal. Before us lies the bull *Ineffability*, and the Liturgy of 1863; sad, bitter fruits. Their history has passed before us. We have seen how Satan sowed the seed, how the germ sprang from the seed, and the plant from the germ. Then the plant became great and strong; and at length it grew into a tree whose branches stretched over the West. Then we have seen how the tree began to bloom, and the blossoms produced fruit, with self-existent, almost unavoidable necessity. The seed, an undisciplined devotion—the germ, the festival of the Conception. The plant was the teaching of Scotus. It grew into a tree at the *Quartier Latin* at Paris, but it spread its branches over Brussels, over Madrid, Montenegro, and, lastly, also over Rome. Now here in Rome it put forth blossoms—Alexandrian blossoms of so strong a scent that schismatic Dominicans and other people were almost suffocated thereof. Then came the summer heat, the white leaves of the flowers fell off, and its fruit ripened. It is in accordance with God's ordinance, whatever a man sows, that he must reap."

It is enough to notice the appearance of Mr. Allon's *Congregational Psalmist* ‡ in a cheaper issue and compressed form, after having reached a circulation of 53,000 copies in a year or two. It is a compilation of Church Music that well deserves its popularity, not by any means faultless, not even in the editings of the music, but worthy of praise for the great advances it shows in the genuine worship of praise.

The *Hymns of Heaven* will be found readable by those who have already mastered *Our Heavenly Home*, or *Grace and Glory*. § Mr Grant, we notice, believes that Sir Roundell Palmer must hold that literal harps will be used in heaven, since the frontispiece he has chosen for *The Book of Praise* represents "an aged venerable saint with a harp in his hand."

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* *The Imprecatory Psalms*. By the Rev. R. Bertram. London: *Stock*. 1867.

† *The Romish Doctrine of the Immaculate Conception traced from its Source*. By D. Edward Preuss. Translated by G. G. Gladstone. Edinburgh: *T. & T. Clark*. 1867.

‡ *The Congregational Psalmist: Compressed Score*. London: *Jackson, Walford, and Hodder*. 1867.

§ *The Hymns of Heaven, or the Songs of the Saints in Glory*. By James Grant. London: *Partridge*. 1867.

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